The chirche of the euyll

men and women/ wherof Lulyfer is the heed / and the membres is all the players dyssolute and synners re=proued.

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A lorde saynt Bernardyn desyrynge the honoure of god / and procurynge the salute of the poore soules / consyderyng the horryble blasphemes and synnes innumerable that is cõmytted euery daye in playnge at the dyce and cardes / and other deuyllysshe playes / after ỳ he hathe preched feruently / and suffysauntly declared ỳ grete euyll es and scandales that procedeth therby / he hath composed a treatye by the whiche he sheweth from whens these cursed playes are comen. And how god is offended greuously and in many maners by them / and that by the same dyuers gobnto dampnacyon. The whiche treaty hathe ben extraught out of his boke intytuled ỳ crysten re'ygyon / and hathe ben translated out of laten in to Frenshe / and bysyted at Parys by foure venerable doctours in the faculte of Theologye / whiche haue added and dympnyshed that the whiche they sawe serue vnto the mater. For the whiche I Henry Watson symple of vnderstondynge / haue submytted me vnder correccyon to translate this lytell treatyse in to our maternall tongue of Englysshe for the salutacyon of ỳ soules of them the whiche playeth / praynge all the reders or herers of the same to haue my robuste language deuoyde of vndepured eloquence for excused.

O Diui ecclesiam malignantium et cum
impus non sedebo. psalmo vicesimo. v
God the creatour spekynge by ẏ mou
the of the prophete royall Dauyd aga
ynst the synners sayeth in this maner
I haue hated the chirche of the maly=
cyous or euyll men/ and I shall not be
with men vnpyteable or without mercy. For the decla
racyon of the whiche wordes it is to note that in ẏ ho
ly scrypture is made mencyon of two chirches. ¶ The
fyrst is the chirche catholyque / of the whiche my lorde
saynt Poule in his pystyll. ad collocenses primo. sayth.
Ipse est caput corporis ecclesie. Jhesu cryst sayth he is
the heed and lorde of the chirche of ẏ catholyques. The
seconde is the chirche of the cursed or euyll/ of the whi=
che the prophete in the auctoryte aboued specyfyed tou
cheth thre poyntes or mysteryes.

¶ The fyrst is inuencyon.
¶ The seconde offensyon.
¶ The thyrde oblygacyon.

¶ At the fyrst poynt or mystery he toucheth the forme
and the maner how that same cursed ⁊ vnhappy chir=
che hathe ben founden. And for to haue of this knowle
ge the holy doctour aboue named sayth that the ennye
of the crysten fayth / prynce of helle and of derkenesse/
Lucifer seynge that the blyssed Jhesus had constructe
and edyfyed the sayd holy chirche catholyque by ẏ whi
che diuers on the se of this myserable worlde was dra
wen and conduyted to the porte of salute/ and to ẏ blys
sed realme of paradyse. Asmoche by the predycacion of
the appostles ⁊ dyscyples of our lorde as in receynyng

worthely the holy sacraments of the same holy chirche our moder/ and in herynge deuoutly the dyuyne seruyce he shall haue by conspyracyon and enuye dyabolyke make conuoke and assemble all his subgectes pryncypalles and worste complyces/ for and to the ende to declare vnto theym that whiche he had by his obstynate malyce ymagyned in his herte. In saynge vnto theym this the whiche foloweth. Chyldren of maledyccyon & replete with malice your iniquyte knoweth that of my nature and condycyon I am bely aboute the perdyccyon of soules/ & apperteyneth also by myn offyce to procure the dystruccyon of the crysten fayth/ & fynde newe inuencyons for to bringe the soules vnto dampnacion eternal. And after this that I haue longly & profoūdly thought I haue ymagyned and founde amongest the other a subtyll inuencyon by the whiche we may easely wynne and drawe vnto vs ỳ mooste parte of ỳ worlde that we haue loste in the baptysme of crist. you wote and I also by your report dyabolyque that our aduersary cryste hathe constytued in the erthe a chirche for ỳ good/ by the meane of the whiche we lese our men that were almooste all oures/ and now they dymynysshe gretely/ for the whiche it behoueth me to constytute & reyse vp a chirche contrary for the euyll/ by ỳ whiche I may wynne them. And vnto the ende I wyll that all ỳ thinges ordeyned in his sayd chirche for welthe and to the honoure of god and salute of the soules be ordeyned in myne for yll/ in dyspyte of god / and for the perdyccyon of soules. And therfore I consyderynge that the world desyreth ioyous thynges pleasaūt and delectable that more easely draweth the hertes of men & women than

those that seme harde and dyffycyle. We shall call oure sayd chirche vnder the name and tytle of game. And by this meane we may recouer in to our dampnable subgeccyon them and they that were escaped from our hãdes with dyuers other. These thynges sayd all the satalytes and complyces dyabolyques answered in this maner/in crycnge and howlynge with hyghe voyces/ we wyll and consent to all this whiche thou sayeth/ & we reioyce vs/and with all our power we shal enforce vs for to helpe the to accomplysshe thy dampnable purpose. For we demaunde nothynge but to do ylle. Then sayd Lucyfer to the ende that more vnhappely ỹ thynge come out in effecte it behoueth in this chirche after our malyce acheued to edefye thre thynges.

¶ The fyrst is the offyces and benefyces.

¶ The seconde the instrumentes and apparayll.

¶ The thyrde solempnytees and sacrifyces.

¶ Fyrst sayd Lucyfer I wyll ordeyne in my chirche ỹ offyces and benefyces. And euen so as in the chirche of crysst our aduersary there is one chefe ỹ hathe all puyssaunce/that is for to wyte the pope/in lykewyse I wyl that there be one heed in my chirche. And that shall be I that shal be the heed of ỹ players and of the other vnhappy dampned. And then answered al his suppostes it pleaseth vs/it pleaseth vs. After sayd Lucyfer I wyl haue cardynalles/and ordeyne that they shal be ỹ grete lordes the officers and all the prelates that taketh a waye these playes wherof procedeth so many euylles/ and synnes/as bayllyes/the iuges/the prouostes/ỹ leuetenauntes/the mayres/and all them that maye take them awaye/how well that theyrselfe playe not. Quia

qui tacet consentire videtur. That is for to saye who ꝑ is styll & may punysshe semeth to gyue his consentyng to the thynge that he seeth done. The mooste greteit lor des are ꝑ cardynalles ꝑ whiche is by my syde. Theyr names are regystred in ꝑ bokes of the dampned. And then after ¶ Wyll haue bysshoppes in my churche. Tho shall be the gentylmen/burgeyse / and marchauntes ꝑ haue the greate halles/gardyns/and courtes there as is tenysplayes/closshe/berlan / fre square / and dyuers other semblable playes that scoles be holden of. ¶tem there is ꝑ house episcopall besyde the churche. And also in this maner ¶ Wyll that besyde myne be bordelles ta uernes seliers/and hote houses dyssolute there as is cō mytted so many horryble synnes. After euen so as in ꝑ chirche of our aduersary there is chanōs/ and curates ¶ Wyll that the hostelers & tauerners be oure curates there as our subgectes may go drynke/laugh/and ma ke good chere. Our chanons shall be they that assyste & beholde the playe and wage/or semne money for to haue parte of the butyn or wynnynge that ꝑ same vnhap py players shall make. ¶tē more ouer ¶ wyll haue cha pelles euen so as there is in the churche of our aduersa ry cryst / and that shall be the barbers shoppes and su che maner of folkes there as is tables for to passe the ty me whan they haue nothynge to do. ¶tem ¶ wyl haue oratorys and places to praye in/for there is in ꝑ chur che of our aduersary. That shall be the houses of some burgeyses/marchaūtes/where as secretely & not open ly they resorte and playe togyder thre or foure / or fyue or syre hasardours and other miserable men & women And shall be there vnto mydnyght playnge at dyce or

at cardes. And vnto all the aboueſaid players for theyr ſeruyce/ dyſtrybucions & wages we ſhal receyue them with vs/ and promyſe them the wages of euerlaſtyng dampnacyon. Item yet wyll I that there be dyuerſe men and women for to come and ſe the ſeruyce in oure chirche/ as at the ſeruyce of oure aduerſaryes chirche/ And that they kepe grete ſcylence/ and beholde the players affectuouſly / were/ and blaſpheme/ and wronge eche other. It ſhall be they the whiche beholdeth ỳ players playe at dyce or cardes/ the whiche ſhal be wel by the ſpace of thre or foure houres or more in lokynge/ & beholdinge the players/ indurynge colde/ hongre/ and other neceſſytees. And ſhall not anoye and wery them ſo moche as to be one houre in the chirche of god. Alſo to the ende that my chirche fayle not/ and bycauſe that dyuers of our offycers maye happen deye I wyll that the chyldren loke vpon theyr faders that playe/ and ſeruauntes theyr maiſters/ & ſo of other degrees as well the aũcyentes as other/ to the ende that they take pleaſure in it/ and that they may lerne and contynually vpholde it. Ryght ſo as in the chirche of god the chyldren lerne of the auncyent men for to vpholde the ſeruyce of cryſt after theyr dethes. And yet better to the ende for to haue yonge folke amonge the olde I ordeyne that ỳ fyrſt day of the newe yere they gyue vnto the chyldren maydens & bachelers newe-yeres gyftes/ as pynnes/ poyntes/ and moneye for to bye lekerous thynges/ for to go to the tauerne and other places dyſſolute and yll. to the bordelles and other vnthryfty places/ by this we may wynne moche. Vnto the whiche anſwered all the deuylles of hell his complyces w̃ one voyce/ be it done

be it done/be it done we conſent therto.

¶ The ſeconde partye.

Come we now vnto the ſeconde partye in ꝯ whiche it behoueth to ſe and ſpeke of the inſtrumentes and apparayl of the chirche diabolyke in the whiche is the ordynaunce ꝯ foloweth. And Lucyfer ſayd. I ordeyne the inſtruments and apparayll of my chirche. And hyſt bycauſe that in the chirche of our aduerſary cryſt there is a meſſe boke for to ſaye maſſe/euen ſoo in oures there lacketh one/& I ordeyne that it ſhall be the dyce. For ryght ſo as in ꝯ meſſe booke of the chirche of god there is. xxi. lettres by the whiche the cryſten men and women knoweth the wyl of theyr creatour/alſo in the dyce that is our meſſe boke there ſhall be. xxi. poyntes by the whiche al my ſeruauntes the players ſhall knowe my wyll. Upon thys poynt one may demaunde how one may knowe ꝯ curſed and dampnable wyll of Lucyfer and to whome he hathe reueled it. Anſwer that to a Senatour of Rome the whiche was of ſo peruers and euyll gouernynge/ that by his glotony and lubrycyte he became lazar and pudacre. And whan he ſawe that they ſepared hym frō the company of the other he was ſo vnpacyent that he ſwore that he ſholde venge hym on god. And one daye after dyuers blaſphemes he thoughte how he myghte do ſome thynge in dyſpyte of god and of cryſtendome/ anone came the deuyll of helle to hym in the forme of a blacke man and demaunded hym what hym ayled. He anſwered that he was halfe madde & that he thoughte and ſought how he myght do ony thynge agaynſt god for the perdyccyon of ſoules. Then the deuyl preſented

hym a dyce and sayd vnto hym. If thou wylt do that ẏ whiche I shall tell the thou shall be cause of the dampnacyon of innumerable soules. And what sayd he. It is that thou playe with this dyce here & lerne ẏ other for to playe. And whan ẏ in playnge there cometh one poynt thou shall saye in dyspyte of god. Whan there cometh twayne/ thou shalt saye in dyspyte of god and of his moder. Whan there cometh thre/ thou shalt saye in dyspyte of the trynyte. Whan there cometh foure/ thou shalte saye in dyspyte of the foure euangelystes. Whan there cometh fyue/ thou shalte saye in dyspyte of ẏ fyue woundes of cryst. Whan there cometh syxe/ thou shalt saye in dyspyte of the syxe solempne feestes of ẏ chirche of god. There is the inuencyon of ẏ dyce. And after lucyfer said euen so as in the messe boke of our aduersary there is many and dyuers messes / for all that there is seuen moost comon that the ygnoraunte preestes saye. The sondaye of the trynyte/ the mondaye of all soules/ The tewesdaye of aungelles. The wednysdaye of all sayntes. The thursdaye of the holy ghost. The frydaye of the crosse. The saterdaye of Marye our aduersarye. Thus sayd Lucyfer to sathan. Thou shalte haue in dyspyte of all the soules in purgatory the masse of monday Thou belzebub in dyspyte of the aungelles thou shalte haue the masse of tewesdaye. Thou astaroth in dyspyte of al the sayntes in paradyse thou shalt haue ẏ masse of wednesdaye. Thou asmodeus in dyspyte of the holy goost ẏ shalte haue ẏ masse of thursdaye. Thou mammona in dyspyte of the passyon of cryst our enemy thou shalt haue the masse of frydaye. Thou belphegor in dyspyte of Marye our aduersary thou shalt haue ẏ masse

of laterdaye. And I sayd Lucyfer wyll reteyne that of londaye in dyspite of the trynyte of paradyse. For vnto me apperteyneth the mooste solempneil. Upon this poynt is to be noted that whan one wyll make a masse to be sayd he ought to make it to be sayd of the daye/or elles let the preest doo it after his deuocyon. And here is as of the messe booke. ¶ After sayd Lucyfer euen so as there is in the chirche of cryst a portoys for to saye matynes and euensonge. Also I wyll haue one in my chirche/and ordeyne that it shall be the cardes. And ryghte so as in the portoys of our aduersarye there is dyuers hystoryes/as the hystorye of the natyuyte/of the resurrecyon/of kynges and dyuers other/in lyke wyse wyll I that there be pompous hystoryes in oures / as kynges/quenes/and varlettes. I wyll more ouer that my storyes haue grete sygnyfycacyons also wel as they of cryst. They that are paynted within sygnyfyeth ỹ auaryce and cupidite of the cursed players. And those of ỹ kynges sygnyfyeth pryde inobedyence & arrogaunce. They of the quenes lecherye and lubrycyte. Those of ỹ foles the grete foly of ỹ players that weneth to wynne a thynge translytorye/and leseth the rychesses eternalles. And those of the varlettes sygnyfyeth that the players are seruaũtes of me Lucyfer. Upon this poynt is to be noted as sayeth saynt Ambrose. He is reputed seruaunte of the mayster that dothe his operacyons. The cardes with paynted hertes sygnyfyeth that they whiche playe haue gyuen theyr hertes vnto the playe & vnto the deuyll. And those there as is the trasles sygnyfyeth the folysshe ioye that they take in seruynge lucyfer. They of pyckes sygnyfyeth the noyses and debates ỹ

procedeth. And those of dyamondes sygnyfyeth that ẏ chirche infernall shall be paued with theyr soules. Loo here as touchynge the portoys. And is to be noted that dyuers saye whan they are rebuked for playnge at cardes that they doo it but for to passe the tyme/ and for to take recreacyon. But thou player I demaunde the yf thou founde a booke in thy chambre/ and were well sure that the deuyll had composed it yf thou wolde passe the tyme for to rede in that boke. I byleue that nay/ & ẏ thou sholde not be wel tyll that it were out of thy hous Be ye sure & certayne that the deuyll of helle hathe made and composed the dyce and the cardes. And my lorde saynt Bernardyn wolde not haue sayd and preched it/ nor lefte it by wrytynge yfhe had not ben well informed. And therfore euenso as they that make/ sell/ & bye bokes for to saye the dyuyne seruyce may be called the lybrayres of god. Semblably they and those that make sell and bye the cardes wherwith they do make the seruyce of the deuyll may be called the lybrayres of the deuyll. And yf they saye that we wyll confounde them and dyshonoure. Answer. But clene the contrarye/ we wyll reyse/ honoure/ and saue them. It appereth. yf one were in ẏ seruyce of a hangman/ and that his frende purchaced hym an honest offyce in the courte of the kynge/ he sholde do hym grete pleasure and honoure./ Ryght so wyll we drawe them out of the seruyce of the hangman of helle suche makers/ sellers/ & byers of cardes and purchase and put them in to the seruyce of the kynge eternell the whiche reygneth in heuen. And after that Lucyfer sayd vnto his complyces infernalles/ the whiche were aboute hym makynge greate Joye.

In the chirche of cryst there is the auter / also for oure
alter shal be the tables. And as afore the alter of our ad
uersarye there is a ytell wyndowe for to put the rely=
ques in / in lykewyse shall we haue a sachell tyed to the
tables for to put the dyce and ỹ table men therin. And
also as there is alters portatyues in the chirche of god
Semblably we shall haue tables portatyues for the la
dyes whan they go on sportynge. And after sayd Luci
fer in the chirche of cryst there is ỹ vestementes. Fyrst
there is an amyt that they put on the heed / ryght so the
amyt of my chirche shall be ygnorraunce and blyndnes
of the players / for they haue no conscyence of nothyng
and careth not for ony thynge that is tolde them. It is
certayne semblable that they confesse theym not / in soo
moche as they retorne after theyr confessyon vnto it a=
gayne. And somtyme it happeneth that the fader and
the moder reprueueth theyr chylde / and for all that they
do but mocke them / and haue no conscyence nor fere of
god. Item sayd lucifer there is a whyte aube by ỹ whi
che is sygnyfied that dyuers oftentymes playeth theyr
gownes / and wereth bicause of the playe theyr shyrtes
knotted vpon theyr sholders. Item there is a gyrdell
that holdeth the aube. This gyrdell here in my chirche
is the grete affeccyon that draweth the players to the
playe / and that holdeth my seruauntes for to do my ser
uyce. It is a grete thynge of the dysordynate affeccion
of a player / somtyme he shall ryse oute of his bedde / or
shall departe from the chirche and leue the dyuyne ser=
uyce whan his felowe maketh hym ony sygne. And
how well ỹ the sayd player hath moche werke on han=
de and that he hathe promysed to yelde it at a certayne

he shal leue all the werke that he hathe enterpryled for
to rynne to playe. Item in lyke wyse in the churche of
god there is a manuell/also in our cursed chirche ful of
iniquyte the manuell shall be that the player shal robbe
his fader or moder/ or some other of his kyne/ or yf his
wyfe haue some good Jewell he shall take it / and the
dysmes and the dettes abyde vnpayed / and the testa=
mentes of the deed are not accomplysshed. Item there
lacketh ỹ stole/that is that after that the vnhappy pla=
yer shall haue pylled and robbed his kynnesmen & fren
des he shall robbe some straunger / by the whiche shall
be gyuen vnto hym a halter for to be hanged and stran
gled. There lacketh yet sayd lucyfer a chasuble/that is
the iactaunce of the players that somtyme shal say swe
re and vaunte them in glorifyenge them in theyr ma=
lyce and synne by the bloode and by the dethe. &c. J ha
ue wel wrongen hym/weneth he to wynne of me. and
ryghte often shall blaspheme god in saynge vnto theyr
wyues that they haue wonne for fere to haue noyse/&
leyeth with open mouthes. The clothe of the alter shal
be the grene tappyssery or other clothe / and the chalyce
shal be the bore that the parte of them that snoffeth the
candell is put in. As for the melles & sacrifyces. Euen
so sayd Lucyfer as in the chirche of our aduersarye the
preest beginneth Introybo and maketh his confession
Also myne introybo and my confessyon shall be the in=
uentour of them that gothe playe. One vnhappy pla=
yer and hasardoure shal come in the mornynge inuent
his semblable saynge vnto hym wylte thou not come/
knowest thou not that the other are before. Ha ha an=
swereth ỹ other J haue not herde masse. Care not ther

fore sayeth the inuentoure thou shalt go another tyme/ And ryght often the vnhappy wretches maketh theyr partyes on the saterdaye for the sondaye/to the ende ỹ all the iourney be gyuen vnto my dampnable seruyce. Then after the preest gothe vnto the alter for to saye ỹ introyte/and there is knowen wherof the masse shalbe Also the introyte of my seruyce dampnable is that the players shal saye/playe we at the romfle/the other shal saye playe we at the tryumphe. And euen soo as in the churche of god there is seuen masses more comon than ỹ other as afore is sayd. Semblably in my churche there is seuen specyalles/whiche is/the mõmom/ the gleke/the flusshe/the torment/the regnet/one and thyrty/ and ỹ tryumphe. Item there is also at ỹ masse of cryst kyrieleyson that is asmoche for to saye as who said vnto god/lorde gyue vs mercye/whiche is a longe & orayson ryght fayre that is sayd and pronounced thryes.vij tymes that is.ix.tymes / in the name and reuerence of the trynyte and of the.ix.ordres of aungelles. But at ỹ kyrie of my churche shall be spoken & pronounced blasphemes vpon blasphemes. For the one shall swere by the bloode of god/the other by the flesshe/the other by ỹ wombe/the other by the heed/the other by the body/ỹ other by the dethe/and consequently of the other. And ryght so as in the churche of god all the preestes whan they haue songe the kyrye alone they ende all togyder with one accorde and tune/euenso ryght often the players reneyeth god/or blasphemeth horrybly all togyder in suche wyse that it semeth to be myn helle/as it is for to speke proprely. For ryght so as paradyse is there as god is/in lyke wyse there as ỹ deuyll is/is helle. Item

sayd lucyfer in the masse of god there is Gloria in excel
sis in dyuers tunes after ẏ dyuersyte of ẏ feestes. Euē
so I wyll yf it be the feest of god that he be renyed / & yf
it be the feest of his moder ẏ she be blasphemed/ yf it be
the feest of ony sayntes that they be dyspyted and iniu
ryed. Item euen so as there is oraysons ẏ is sayd hert=
ly/also the oraysons of ẏ players shall be syghes ẏ they
shall make hertly whan they haue loste/& in wepynge
is almoost in dyspayre. Item there is the pistyl that is
sayd in remembraunce of ẏ good men of the tyme past
Also the pystyll of my chirche shall be the recordacyon
of ẏ players of ẏ tyme paste/for often my players shall
saye. By the dethe suche one was a nymble player/ for
whan he came to playe he had but fyue shyllynges and
wanne a ryall/suche one coude nothynge lyke hym for
he loste ten nobles & his gowne in one nyght. Nor su=
che one in lyke wyse that loste a hondred and his hery=
tage. Euen so happen it to ẏ my felowe/but to ẏ. Now
let se who shal haue ought/loke there the deuyllyshnes
More ouer there is the grayll of my fendysshe chirche.
That shall be the synnes ẏ the players cōmytteth from
degree to degree/from auaryce to rapyne/from rapine
to vsurye/ from vsurye to leynge/frome leynge to blas=
phemynge/and so of the other/in suche wyse that I ha
ue made fyftene pyttes for to make the cursed players
dyscende in to my helles. Item there is the gospel that
is asmoche for to saye as good messenger. The player
prayeth god somtyme saynge/I praye god my felowe
that thou mayst lese. The other answereth I pray our
lady the whiche is aboue in heuen that I may wynne
O how the vnhappyes are cursed to pray god that he

helpe them to wynne to theyr dampnacyon/and in ſer
uynge the deuyll. Item ſayd Lucyfer there is the Cre=
de. That is that the players bileueth that they ſhal not
deye. There hathe ben dyuers that hathe ben ſeke vn=
to the dethe/but w̄ grete payne they were heled whan
they retourned vnto the playe agayne. And ſomtyme
in theyr ſekenes for to recouer helth they fynde not mo
re gretter conſolacyon for to paſſe the tyme than to pla
ye at dyce and at cardes/or to go from tauerne to tauer
ne/or frome bordell to bordell there as it noyeth theym
not as to praye for theyr ſynnes / or ſaye dyrige for all
cryſten ſoules. As it appereth by a man of the churchey
was ſeke whiche demaunded counſayll of a doctoure
yf he were not excuſed for to ſaye his dyuyne ſeruyce/
for bycauſe ſayd he ꝑ his heed aked whan he ſawe hys
portoys. And euery daye he was thre or els foure hou=
res playnge at dyce and at cardes/and doynge the ſer=
uyce of Lucyfer. After folowynge there is at the maſſe
the offrynge whan the preeſt offreth to god the breed &
the wyne. Alſo in my churche dyabolyque al that ꝑ whi
che is brought to the playes prohybytes and defended
is offred in my name & for my ſeruyce. Now how ma=
ny may be foũden that wolde not offre fyue ſhyllynges
to god/and offreth well ten nobles or more vnto the de
uyll. Faders and moders oughte for to kepe them well
from gyuynge theyr chyldren ought to offre to ꝑ deuyl
Item in my churche ſayd Lucyfer there is ſecrete ora=
ſons. That is the grete ire/dyſpyte/and ſorowe that ꝑ
players haue whiche knaweth theyr conſciences. The
preface ſhall be the lamentacyons that the players ma
ke after that they haue loſte. Alas ſhall one ſaye I am

wel vnhappy I haue loste a noble as moche as I ha=
ue wonne this fortenyghte. And the other answereth
hym. proficiat vobis. without haupnge pyte on his fe=
lowe no more than on a dogge. Item the preest at the
masse of god maketh crosses. Also the curled player cō=
tynue with his dagger smyteth vpon the tables/or per
ceth the cardes and casteth downe all to ꝯ erthe. Item
for the presence of the aungelles that assysteth at the sa
crament of the alter shal be the presence of the deuylles
my subgectes that enuyronneth the curled players. Je
remie quintodecimo sayeth. Non sedi in consilio luden
cium. That is for to saye sayd god the creatoure by the
mouthe of Jeremie. I shall not be in ꝯ company of thē
that playeth Item in the masse they make thre parties
of the holy hostye / also the players leseth theyr bodyes
soules/and temporal godes. Item ꝯ preest sayeth thre
tymes Agnus dei in remembraunce of the thre maner
of folkes that were conuerted at the dethe of our lorde
Semblably at the seruyce of Lucyfer there is thre ma
ner of folkes that conuerteth them to the deuyll of helle
Fyrst the players. Secondly they that assyst & beholde
playe. Thyrdly they that mynystre ꝯ instrumentes for
to playe. Fynably sayd Lucyfer my post cōmuion/that
is assemblynge by euery player that whiche he hathe
wonne and put it in his purse. And the laste orayson
are dronkerdnes/glotonyes/and lecherues that ensu=
eth. The one shall saye in his orayson go we to drynke/
By the wombe I deye for thurste. The other shall saye
go we to the bordell/or to the hote hous. And the other
shall saye go we slepe/and shall be in bedde vnto none/
The preest retorneth to the people sainge Ite missa est

and gyueth leue to the people gyuynge them his blyssynge. Also my leue of my seruyce dampnable is that ẏ soules of all players are gyuen in to the handes of sathan ⁊ other my tormentours. The meryte of ẏ assystẽtes/ is perteyners of all the synnes that are there perpetred. And the blyssynge is maledyccyon eternel/ bycause ẏ the winners ⁊ the lesers are cursed of god. And yf they do not penaunce they go vnto helle with all the deuylles. For they that lese/ leseth paradise/ ⁊ they that wynne/ wynneth helle. From the whiche peryl ⁊ daũger the swete Jhesus delyuer vs. Amen.

¶ The seconde mysterye.

The seconde mysterye that the prophet Dauyd toucheth of ẏ sayd chirche of ẏ cursed dicitur offensio. That is of the grete euylles and horryble synnes that procedeth of these vnhappy playes. Some cursed blynde folkes say that it is none yll for to playe/ ⁊ that it is but a sporte/ ⁊ that it is grete foly for to preche it/ ⁊ that they play but for to passe ẏ tyme. But ⁊ they wyl thynke ⁊ beholde dilygently they shall fynde. xv. euylles ẏ procedeth of those dampnable playes/ of the whiche. xv. euylles there is not one but it is suffycyent for to make one lese paradyse. Alas what shal it be than of theym ẏ cõmytteth thre or foure togyder/ ⁊ somtyme all the. xv. And of these. xv Alexander of alles in the fourth parte of his somme in the questyon. xlviij. putteth the fyrst. ix. Mayster Johã Gerson in exposynge the cõmaundementes of god putteth. xij. Mayster Anthony of Florence in the seconde

partye of his somme putteth.xxj. And ẏ holy saynt bernardyn that treateth this mater putteth.xv.that is.xv. pyttes for to dyscende in to helle/as.xv.speres that Lucyfer gaue vnto the players for to make warre ayenste Jhesu cryste. If you demaunde whiche are the.xv.speres. Saynt bernardyn answereth.

¶ The fyrst is desyre to wynne ẏ goodes of other.
The seconde is ẏ wyll to dyspoy.e his felowe.
The thyrde is vsurye ryght grete.
The fourth haboundaunce of lesynges.
The fyfth is fou̅tayne of forsweryngе ⁊ blaspheming.
The syxte is corrupcyon ⁊ dystruccyon of youthe.
The seuenth sclaundrynge of good folkes.
The.viij.dysprаysynge of ẏ prohybycyons ⁊ defences of the chirche.
The.ix.losse of tyme.
The tenthe fraudes and falsenes.
The aleuenth angre and debates.
The twelueth dysperacyons and madnes.
The thyrtynth folysshe adoracyon.
The fourtynth nourysshynge of osyuyte.
The fyftynth vyle lyfe and dyshoneste.

¶ The fyrst spere that is how he hathe grete desyre for to wynne the goodes of the other/it is auaryce and cupidite roote of all euylles whiche is comonly in the players. Some say I had as lefe lese as wynne. But it is not trouthe. How wel that he be a grete lorde and that he playeth but a peny or a grote yet wolde he not lese/ eyther by pryde dysdeyne/or shame or some other vyce

but desyreth for to wynne. And thus it is auaryce and couetyse to haue the goodes of other/that is ryght agaynst the commaundement of god that sayth. Non concupisces rem proximi tui. That is for to saye. The godes of other thou shalt not coueyte for to haue vnustly It is another thyng of the desyre of a good labouryng man that desyreth to wynne his iourney/for thou hath his payne and his laboure. But at the playe thou doth thy neighbore no prouffyte/but grete dómage/as well vnto the soule as vnto the body/and goodes temporalles Fyrst as vnto the soule/for oftentymes for the playe he leseth the dyuyne seruyce/and the thynges that appertayneth vnto his salute. Secondly as vnto ỹ body/ for he consumeth hym nyght & daye/and yeldeth him inutyle for to werke. Thyrdly as vnto the goodes temporalles/for somtyme he leseth his goodes and others also. How then mayst thou coueyte his syluer than with a clene conscyence. And therfore sayeth my lorde saynt Poule prime ad thimotheũ sexto. Radix omnium malorum cupiditas. Couetyse sayeth he is the rote of all ylles and of all synnes. Certaynly it is comonly in ỹ players/by the whyche it wyll procure in them the braunches of synne/as a rote of a quycke tree. That is for to wyt/rapyne/usury/lesynge/swerynge/blasphemynge and ỹ other that ensueth of cupidite and auaryce. And of this couetyse as it is rote of all euylles is synguleryly wryten by saynt Gregory and saynt Ambrose in the decrete that begynneth bonorum. And in the decrete folowynge in the .xlvij. dystynccyon.

¶ The seconde spere is volũtas spoliãdi. For ỹ wolde dyspoyle hym ỹ ỹ playeth w̃/ this is rapyne, domestike

For whyles that they playe yf one cryed take ỳ theues none of the players wolde flee/ for they are theues domestiques. But for to speke more propreiy this rappine is myxt with treason/ for it is cõmytted oftentymes in etynge & drynkynge the one with the other. This cruelte is ryght often amonge the players/ for the one wolde haue dyspoyled the other vnto theyr shyrtes / more than dothe the outlawes. And dyuers tymes he whiche weneth to dyspoyle his felowe is dyspoyled hymself. And of suche is verifyed the holy scrypture ỳ sayth Ue qui predaris nonne et tu predaberis ipse. That is to saye/ cursed player that robbeth the other shalt thou not be robbed. There is dyuers that hath played theyr wyues gownes and kyrtylles/ and other good Jewelles that they myght gete. And wolde haue played more yf they myght haue goten more/ in whiche they haue not lesse synned. Bycause that god loketh not alonely at the werke of the synner/ but at the wyl of ỳ sunner the whiche is reputed for the dede. And therfore as vn to god that knoweth the hertes and voluptuous wylles reputeth it for rappyne. Unde. xuj. q. v. c. Si quis. is sayd that god interrogeth not alonely the hande but ỳ herte. ¶ The thyrde spere is vsurye ryght grete / for it abydeth not a yere nor a halfe/ nor a moneth/ nor also a hole daye. yf one receyue for a hondred nobles that he hath lente/ a hondred and. x. or a. C. v. at the yeres ende is sayd and reputed an vsurer. What shall one saye of hym that gothe to playe with ten nobles/ & in playnge receyueth thyrty that same day. Certaynly it appereth that it is a grete vsurye. For the whiche he may not reteyne it for hym / but is holden to restore it in certayne

thynges/or gyue it vnto poore folkes as it shall be declared. And yf he lese he ought to take hym to hymselfe and to his folye/an vsurer sayeth Tryslouteme is cursed aboue al the other. Somtyme at the playe one lenneth syluer for to haue prouffyte/but they say it is but for to laughe/how well that it is a greate synne as towarde god. Of this we haue the decretall of excessibus prelatorum/ꝯ begynneth. Inter dilectos/where as is made mencyon how the pope condempned a man of ꝯ churche that lente.xi.pens at the playe for to haue twelue. & was iuged an vsurer/it is not a lytell synne.

¶ The fourthe is multitudo mendaciorū pernitiosum At the playes is many lesynges and specyally mortall For to deceyue and begyle his nexte felowe. Players haue no conscyence. Unde ambrosius. Et habet.xx.ij. q.v.the chapitre. Cauete. Omnes qui dicunt mendacium filij sūt diaboli. All they sayeth he that telleth lesynges are the chyldren of the deuyll. And to the ende that they byleue the better theyr lesinges they conferme thē by othes. And in that wyse they are forsworne. ꝯ whiche is alwayes deedly synne/at ꝯ leest whan they swere voluntaryly. For somtyme they swere agaynst trouthe by god by my fayth. ꝛc. there is as moche and as often in rekenynge of theyr game. And all this it behoueth to tell at the artycle of the dethe/ and at the iugement of god euenso as it is wryten mathei.xij. De oīni verbo ocioso quod locuti fuerint homines reddent racionem in die iudicij. Yf it be so that we muste yelde account of the pronounced wordes/what shal it be of the lesynges/swerynges/blasphemynges/ of mockynges detraccyons/and so forthe of the other. And more ouer

not alonely they ꝑ playe telleth lesynges/ but also they that beholde them. As in the place of the tenysplay there shall be well a hondred persones durynge the euensonge and sermon. And god knoweth how many lesynges/detraccyons/swerynges and blasphemynges there is sayd and done/ they are innumerable. And ꝑ players shall saye it is aboue the corde / another shall saye I reporte me vnto suche one. And they shal iuge wronge somtyme for hate / or for couetyse bycause that they haue waged on theyr hedes. It is no meruayl yf ꝑ players dampne them/ for oftentimes they that beholdeth them offendeth god the creatour/ alonely in soo moche as they lese the tyme/ and becometh necligent & slouthfull in good operacions/ and will go to the tauerne.

¶ The fyfth spere dicitur fons blasphemie atq; periuriorum. It is the fountayne of al blasphemes and of al forswerynges. In none exercite is god blasphemed so moche and all ꝑ courte celestyall as in these playes diaboliques. O how many and what blasphemes yssueth out of the cursed players agaynst god/ the blessed bygyn Marye and all the sayntes of paradyse. The whiche synne is not alonely mortell/ but so horryble and so greuous that god hathe cõmaunded in the lawe in the xviij. chappytre of leuitiq̃. Who someuer blasphemeth sayeth he the name of god let him be put to dethe/ as to the body dethe corporel/ and as of the soule yf he do not penaunce dethe infernall. And somtyme agaynst suche folkes god hathe made horryble Jugementes. For oftentimes the eyen of the myserable and cursed players are yssued out of theyr hedes and fallen vpon the table. Somtyme tormented and possessed of ꝑ deuyl of helle.

Somtyme the mouthe tourned arseuerse/and other lyke. And for all that the good Jhesus complayneth him and sayth. Nomen meum iugiter blasphemat. That is for to saye my name is contynually blasphemed. Who that wyll knowe the greuousnes of ỳ synne of blasphemynge he nedeth not but for to beholde the punycyon that is ordeyned of our moder holy chirche agyenst thẽ in the chapytre statuimus. extra de maledicis. Alas also/how many other werkes execrable & horryble proceded of suche playes. Somtyme the cursed players beteth and breketh the ymages of our redemptour/of the blysled vyrgyn Marye/ and of the other sayntes/crye/yell/dysppyse/reproche/fyght & murdre the one ỳ other. By the thynges aboue sayd playe may be called heresy for almoche as it is an arte / or a werke by the whiche they that exercyse it fall in to foule and abhomynable synnes. Thou wylte saye that the tenysplaye is wycyte. Certaynly god is there meruayously and ryght often blasphemed as euery body knoweth. And ỳ mooste gretest lordes and riche men are the mooste gretest blasphemers and swerers. Good cryslen men that loueth wel theyr salute and helthe sholde be ryght sory yf they were constrayned for to abyde in a tenysplaye / or serue & fournysshe them of balles. yf thou say I wynne my lyuynge. Saynt Austen answereth the. The wynnyng is in thy coffre/but the dõmage is in thy conscyence/& therfore they ought to take away tenysplayes and boulynge alees. For who that wolde take awaye the fountaynes the chanelles sholde not renne. The clossheban kes/boulyng alees/tenysplayes/and other semblables is ỳ boucheryes where as is dysmembred ỳ precious

body of the blyssed sone of the vyrgyn Marye and his precyous blode shedde. And therfore suche players blasphemers are wors than the Jewes that hathe crucyfyed our lorde/ for at ye lest they left ye body hole But these here breketh it & pulleth it in pyeces. They wyll saye that kepeth suche playes/ houses/ and places of synne ye they are not cause of the euylles that is commytted. I demaunde the thou that holdeth a tenysplay/ parauenture thou hathe. xx. yere to kepe it/ and is certayne that god shall be blasphemed durynge that terme one onely tyme. Tell me in conscyence yf thou maye ryghtwysly kepe the sayd playe. I byleue yf thou be a good crystenman that thou shalt answer that for to wynne al ye godes of the worlde thou wolde not permet that god were blasphemed in thy house. And for all that thou arte well certayne ye not alonely durynge this. xx. yere/ but or it be a moneth passed he shal be blasphemed more thā xxx. tymes. Thou wylte saye ye thou knoweth nothyng therof/ & yet thou seeth it by experyence euery day. For the whiche the phylosophre sayeth. Quicquid viget sēsu non indiget probatione. It is noo necessyte to proue that/ that is sene with the eye. But and it were defended that they sholde not playe durynge the dyuyne seruyce/ that is durynge the masse/ matyns/ euensonge/ & the sermon. Secondly ye they sholde not playe by auarice and couetyse to wynne/ but alonely for the dyner or souper the one of the other/ and by recreacyon. Thyrdly yf it happened ony for to swere/ blaspheme/ or dyspyse god or his saintes that he were incontynent accused vnto the iustyce for to make the punycyon. These thre thynges here well obserued and kepte/ it sholde be ano

ther thynge. But so as they vse it/it is a playe & werke dyabolyque.

¶ The .vj. spere is corrupcion and marrynge of youth Wyll ye well breke and corrumpe a ponge persone sende hym vnto the playes/be they also well ordeyned as you wolde/veryt ably they shal be chaunged & become euyll and dysobedyent vnto god/and rebelles agaynst theyr frendes. prime ad corinthios quintodecimo. Corrũpunt bonos mores colloquia prava. Sup quod bernardus. Quãtomagis ergo opera prava. Sayet i my lorde saynt Poule the euyll wordes corrumpeth ỹ good condycyons. By more stronger reason sayeth saynt Bernardyn/the euyll werkes. And therfore it is wryten. vj. questione prima. in the chapytre et merito.. De terciores sunt qui vitam moresq; bonorum corrumpũt his qui substantias aliorum prediaq; diripiunt. Thou wolde thynke grete cõscyence for to go stele. xx. nobles out of ỹ coffre of thy neyghboure. Be sure that thou do the more greter yll without comparyson whan by thy playes and euyll examples thou art cause to corrumpe the good condycyons and lyfe spyrytuell of theym that beholdeth the playe.

¶ The seuenth spere is scandalum virorum iustorum. It is sclaundre by the whiche good folkes are yll edyfyed of players and are dyssolute/dyspleasaunt/and stired to euyll. This vyce is as sekenesse contagyous/for whan one seeth another playe wher as he thought not for to playe/he is incyted and styred for to playe as the other. And in the selfe wyse whan the chyldren are inclyned for to ensue and folowe the meurs and condycyons of theyr kynnesmen/ in seynge theyr fader playe/

blaſpheme/crye/and do other euilles that procedeth of the playe/without refraynynge they cuſtome theim in thynges ſemblable. And thus the fader dōmageth hys chyldren/ſeruauntes/and other by his euyl example in playnge. Knowe ꝑ it is not a ſmall thynge for to ſclaū=dre his neyghbour/nor a lytell ſynne / for our lorde ſa=yeth. Mathei decimo octauo. Qui ſcandalizauerit vnū de puſillis iſtis qui in me credunt expedit ei vt ſuſpen=datur molla aſinaria in collo ei⁹ et demergatur in pro fundum maris. Sayth our lorde. It ſhall not be ſo gre te hurte myſerable that gyueth euyl examples to other yf one put a myllſtone aboute thy necke and caſte the in to the depeſt of the ſee as it is to ſclaundre and gyue oc caſyons of ſynne by euyll werkes and euyll examples to them that byleueth in me. Somtyme the moder ſe=ynge her ſone a player and a ryottour ſhe ſhall be dyſ=pleaſaunt vnto the dethe/and ſhall ſaye I am wel vn=happy and myſerable to haue ſuche a chylde that goth in to helle Verely it is ſo/and gothe with all the deuyl les where as perpetually he ſhall be beten & tormented And all the players yf they doo not penaunce and leue theſe playes dyabolyques. Thou ſayeth ꝑ it is nothyn=for to ſclaundre the ſymple folkes / here yet what oure lorde & redemptour Jeſu cryſt ſayth Ue homini illi per quem ſcandalū venit. Certaynly ſayeth our lorde. Ma ledyccyon be gyuen to him by the whiche cometh ſclaū dre. O curſed and vnhappy player I demaunde the yf thou dyde make a hole vpon the brydge / or vpon ſome other perylous and daungerous paſſage/and ꝑ fyrſte man or woman the whiche ſhal paſſe therby by caſe of aduenture falleth therin in to the ſaidryuere or water/

sholde thou not be cause of his euyll/ and worthy of gre te punycyon onely after ỳ legystes. Now answer/ whi che is greter euyll to make a body fall in to the ryuer or be cause to make hym fall in the peryl of his soule. It is euydent and manyfest that the seconde is ỳ moost gre= test euyll. And therfore leue these playes cursed ⁊ damp nable and put payne to redyfye by good werkes those and them that by your sclaundre haue ben yll edyfyed. ¶ The eyght spere is contẽptus matris ecclesie seu in= obedientia. These hasardours and cursed players are inobedyent to our moder holy chirche ỳ whiche defen= deth the playe at the tables/ not aloncly to the men of ỳ chirche/ but also vnto the laye people/ in suche maner ỳ whan he is correcte yf he amende hym not he ought to be cursed/ euen so as it is wryten in the decrete in ỳ cha pytre. Episcopus. in the. xxxb. dystyncyon that is take in the canon of ỳ apposties where as it is sayd. Episco pus aut presbiter aut diaconus alee aut ebrietati deser uiens aut desinat aut certe dampnetur. Subdiaconus autem aut lector aut cantor similia faciens aut desinat aut communione priuetur similiter et laicus her ibidẽ in forma. That is for to say a bysshop or a preest or a de ken that contynueth at the playe of the tables/ cardes/ or dyce/ or ryot yf he leue not suche playes he oughte to be deposed yf he be subdeke/ lectour/ or synger/ or a lay man he must cease also or elles be cursed / these are the propre wordes in the place declared. And ye must note pryncypally these wordes apposed in the sayd canon. Scilicet deseruiens desinat dampnetur ⁊ ꝯmunione priuetur. For by the fyrst worde that is sayd deseruiẽs is gyuen vs to vnderstonde that yf they be not accusto

med they ſhall not bere the ſayd payne after the gloſe./ How well ꝑ they ſynne mortally in playnge as ſayeth mayſter Raymon/ and mayſter Anthony of Florence/ in his ſomme ſayeth that how wel that ſome hath wylled to ſaye that it is no mortal ſynne to playe ſaue whā they accuſtome them/ whiche is not true. For how wel ſayeth he that the cuſtome greueth the ſynne/ for al ꝑ it meueth not the ſpyce or gendre of ſynne. For it maketh not of a ſynne venyall a ſynne mortall as ſayeth ſaynt Thomas. As the ſynne of dronkennes/ to the whiche ꝑ playe is compared as vnto the ſayd payne/ the whiche is deed ꝑ ſynne for to cōmytte it one tyme wyttyngly/ how be it ꝑ he hathe not yet the payne/ ſaue whan one is accuſtomed for to be dronken and vſe the ſame. By ꝑ ſeconde worde ſcilicet deſinat is gyuen vs to vnderſtāde that how well that he is accuſtomed for to playe he ought to be admoneſted/ and after ꝑ he hathe ben warned yf he wyll ceſſe he ſhall eſchewe the payne. But he ought to do penaunce for the ſynne that he hathe done in playnge. By the other wordes dampne ꝛ cōmunione priuetur/ is gyuen vs to vnderſtande ꝑ playnge at the playes aboue ſayd is deedly ſynne and wel greuous. One may proue it in this manere/ none maye be depoſed or curſed ſaue for deedly ſynne. By the chapytre. Nemo epiſcoporum. xi. q. iij. Now it is ſo ꝑ the player at the tables ought to be depoſed or accurſed after the canon aboue ſaid. Ergo it folowyth that it is deedly ſynne/ ſeynge alſo that ſuche playe is defended in lykewyſe by the lawe cyuile/ and lawes of the paynyms and infydeles. As it appereth in the dygeſtes in the tytle of alee lufu ꝛ aleatoribus. And ſyth by newe conſty-

tucyon made by the emperour Justynyan the whiche begynneth. Alearū vsus wryten in code in the ende of the rubrysshe of religiosis et sūptibus funerū. And not content with this defendeth it yet agayne in the volume & booke of autentyques in the tytle of sanctissimis episcopis at the paragraphe interdicimus in the. ix. collacyon / and that is also put and alegged in the sayd code in the tytle of episcopis et cle. And begynneth also ẏ sayd autentyque interdicimus where as it is textually defended not for to playe / and not to be partaker of the playe / and that more is for to beholde playe. It is semblably defended by the droyt canon and holy decrete in dyuers passages. And in lykewyse in the chapytre clerici officia. at the paragraphe. Ad aleas et taxillos non ludant nec huiusmodi ludis intersint de vita & honestate clericorum in antiquis. And vpon this paas is to be noted after the doctours that the playe of tables maye be called all game that is ioyned and subgecte to fortune pryncypally. How well that it is medled with craft as the playe of dyce and the playe of cardes / and other lyke. And therfore the texte in the sayd autentyque interdicimus / vseth of this terme and worde. tabulas / & the other droyts aboue alegged of this worde alea. Note that our lorde sayeth in the gospell luce decimo. Qui vos spernit scilicet prelatos ecclesie in suis ordinationibus me spernit. Sayeth oure lorde in spekynge to his dyscyples and to theyr successours / they ẏ whiche myspryseth you that is for to say the prelates of the chirche in theyr ordeynaūces / they myspryse me & contēpneth / What is it for to myspryse & contempne ẏ commaūdemētes of our moder holy chirche. Certaynly it is a gre

te sinne as it appereth clerly in the holy decrete Si qui lxxxi. distinctione vbi dicit gregorius. Paganitatis peccatum incurrit quisquis dum cristianum se esse asserit sedi appostolice obedire contemnit. Sayeth saynt gregory ẏ in euery body renneth ẏ synne of a paynim whā he sayeth he is crysten not obeyenge the chirche.

¶ The. ix. spere is perditio temporis. That is that the players leseth theyr tyme inutylly and all the goodes ẏ they myght do. How wel that dyuers ryottours not carynge for theyr salute make not grete estymacyon. For all that the prudentes that beholdeth the euyll ẏ is done/and the welth that is lefte vndone/hathe therof grete conscyence/ꝛ suche maner of folke consydereth not ẏ valoure of the tyme/the shortnes of it irreuocable. The precyousnes of the tyme is soo grete that in lytell space a man may haue remyssyon of his synnes/purchace ẏ grace of god/and acquyre the glorye of paradyse. And therfore sayeth seneca. Nulla maior iactura q̄ temporis amissio nam recuperari non potest. In the worlde sayd he is not so grete dommage as the lesynge of the tyme/for asmoche as it may not be recouered. Ha pore and myserable synner affusked how shalte thou yelde accountes of the tyme that god hathe lente and gyuen the for to do penaunce and good werkes. The whiche thou haste euylly employed in seruynge ẏ deuyll of hel as well on the daye as on the nyght festes and holydayes. Certaynly thou shalte answer therfore greuously. For as sayeth saynt bernarde. Om̄e tēpus tibi impēsū req̄rer̄ a te q̄liter sit expēsū. ꝛ yet. q̄ sicut nec capill⁹ de capite. sic nec momentū peribit de tempore de quo scilicet non oporteat reddere rationē. this putteth he here.

That is for to saye that we must yelde accountes of ẏ tyme y hathe ben gyuen vs in this worlde here. Job y holy man consyderynge this/ & how the men abusyng them of ẏ tyme that is sente them for to saue theyr soules sayd in wepynge. Dedit homini locum penitencie et ipse abutitur eo in superbiam. Job vicesimoquarto. God sayeth he hathe gyuen vnto the man the tyme presente/ not for to playe and lese it vycyously/ but for to do penaunce. And he wasteth it in pryde/ invanyte and in all synnes. Item these folkes thynke not on the shortenes of the tyme of this present lyfe. Of the whiche Job speketh quartodecimo capitulo. Breues dies hominis sunt. The dayes of man are shorte and sone passed. Certaynly they are ryght shorte/ for whan we shall be at ẏ dethe it shal seme vs to haue lyued lesse than an instaut And therfore sayeth saynt Austyn. Omnia tẽpora eternitati comparata quasi punctus sunt. All the tyme sith the begynnynge of the worlde tyll vnto the ende compared to the eternyte that we shall haue after this lyfe present is but one poynt. Item they consyder not also ẏ the tyme passed is irreuocable and shall neuer retorne. O yt ẏ vnhappy dampned & reproued synners myght recouer one houre of theyr tyme loste after that they haue tasted and felte the ryght horryble/ intollerable/ and eternall paynes of helle from whiche they shall neuer departe. What dylygence thynkest thou that they wolde make to thynke on theyr synnes/ to testefye them/ & confesse them/ and to crye mercye / and for to reconsyle them vnto god in purpose to be soner casten in to a furneyse brennynge/ than euer to retourne to playe defended/ or retourne to synne. But as sayeth the prouerbe.

Foles do not bileue/tyl they receyue greue. And therfo re after the doctryne of saynt poule ad gala.ii. Operemur bonum non dicit ludum dum tempus habemus. Make we sayd he good werkes / he sayd not playe we at the cardes whyles that we haue the tyme. Thou sayeth that thou muste passe the tyme. Alas ẏ dampned that are in helle wherwith passe they the tyme. Certaynly to bayne them within the furneyse of fyre of helle. Thynke that ⁊ ẏ soules of purgatory were in this lyfe how they wolde occupy ẏ tyme in wepynge theyr sinnes and doynge penaunce. We take no regarde therto wherfore yll shall come to vs.

¶ The.x.spere is fraudes et falsitates. Comonly there is but fraudes and deceytes in these cursed playes. Ieremie nono. Loquitur pacem cum proximo ⁊ in occulto ponit insidias. They shall saye playe we truely. But in theyr hertes they haue wyll for to begyle eche other in hydynge the cardes/in castynge awaye the dyce / in rekenynge/in gyuynge false money the whiche is mortall synne. As it is sayd extra de furtis et vicesima quinta distinctione in ẏ chapytre vnum orariuz propterea ieremias dicit vnusquisq; a proximo suo se custodiat. ẏ prophet Ieremye sayeth euery body beware of his neyghbour and haue no truste in his broder. For at thys daye the fader wyll begyle the sone/and the moder the fader/and so consequently of the other.

¶ The.xi.spere sunt ire et rixe. It is noyses ⁊ debates. one shall saye suche one hathe wonne my money/ shall I neuer loue hym/he is cause that I am a poore man. And reproches so many that it is meruayll with noyses that of it procedeth. Somtyme they shal pul them-

selfe by the heere ⁊ gyuynge them woūdes with theyr daggers and sleeth the one the other. And ryght often tymes the chyldren that haue but.viij.or.x.yere fyghteth ⁊ comonly are cursed/for they haue crownes/you faders and moders you are ryght dylygent for to make your chyldren haue crownes. It were better vnto dyuers that they had neuer had them/for ryghte often they drawe bloode the one of another/and therby renneth in the sentence of cursynge by the whiche procedeth and happeneth innumerable euylles. O how many is there the whiche by aduenture hathe ben cursed by the space of twenty or thyrty or forty yere. And haue not thought ones theron/but forgeteth it clene. Itē often you make them haue crownes of the partye of ẏ deuyll. That is whan you gyue money for the crowne For it is symony put the case that you gyue the money to hym that mynystreth the thynges of ẏ chirche to vpholde hym it is iuste and reasonable. But seynge that the bysshoppes are so well rented here in this countree they put themselfe in grete peryll in takynge moneye/ and also they that gyueth it. And thus that the whiche is goten of the party of the deuyll/with grete payne hathe it good ende. For it is wryten in the chapytre mira mur. distinctione seragesima prima. Vix bono peragūtur exitu que malo sunt inchoata principio. With grete payne shall it haue good ende the thynge that is euylly begonne.

¶ The.xij.spere is fallynge in dyspayre. Certaynly by the playes one putteth hym in many inconuenyentes. Sayth saynt Bernardyn how many tymes haue we herde say in our tyme that players haue dyspayred thē

And to the ende that I recounte some of them / it is to
be noted that in a cyte of Lombardye named mutina.
Is my lorde sayne Bernardyn hathe herde recyted of
a man worthy of byleue thre meruayllous thynges ha
the ben knowen by experyence. The fyrst is that there
was a man the whiche for almoche as he had loste his
money at the playe / by thre tymes hanged hymselfe by
the necke. But the fyrst two tymes he eschewed it by ỹ
helpe of some folke that founde hym in that estate / the
thyrde tyme he hanged and choked hymselfe. The sawe
another the whiche in lyke wyse after that he had loste
his money came in to his hous / and on the nyght at ỹ
houre ỹ euery body slepte he rose vp lyke a madde man
and all aboute his house assembled greate quantyte of
wodde and put the fyre therin to ỹ ende that he his wi
fe and his chyldren were brente in ỹ fyre. The whiche
thynge had ben accomplysshed yf it had not ben ỹ god
ỹ creatour wyllynge and desyrynge ỹ salute of ỹ pore
soules by his bounte and mercye sente a man thider ỹ
began for to crye fyre and reyse vp all the neyghbours
by the meanes of whome the fyre was staunched / and
they delyuered. The thyrde is of a player ỹ whiche ga
ue hymselfe to the deuyll after that he had lost his mo=
ney. Thynke you at this daye that they make estyma=
cyon to saye the deuyl take me body and soule. It was
cõmaunded hym to watche one nyght vpon ỹ walles
of the cyte / whan he was at ỹ fote of the stayres for to
go vp / he sawe ỹ deuyll in the lykenes of a Gryffon / of
whiche he was sore aferde. And then the deuyl sodayn
ly began for to rauysshe hym & gaue hym horryble wouñ
des / & he thynkynge how he had gyuen hym to ỹ deuil

demaunded forgyuenes of our lorde/and dyde soo moche by weppynges & lamentacions ꝑ he foundemercy a nenst god/and was delyuered frome the enemye. And then incontynent he came vnto ꝑ preest that sawe these thre thynges by experyence as he recoũted to ꝑ sayd saynt Bernardyn/in manyfestynge and declarynge ꝑ case as it was happened hym. And in wytnesse therof he shewed hym his sholdres greuously wounded/and his confessyon herde deyed two dayes after. In thys maner dyuers haue fallen in dyspayre.

¶ The.xuj.is adoratio stulta. This is a folysshe adoracyon/for the player maketh of the playe his god/in soo moche as he hathe leuer lese the grace of god than to leue playenge. And often for the loue that he hath to playe he is contente to transgresse the cõmaũdementes of god. For as sayeth my lorde saynt Austyn in the booke named de doctrina cristiana. Illud ab homine colitur quod preceteris diligitur. That is for to saye ꝑ the whiche thou loueth moost/and to whome thou obeyeth souerayntly thou maketh it thy god. The dyce sayth whã thou playeth that thou hast loste/paye/leue thy money with suche one/and thou dothe it. And in lyke wyse of cardes whan thou leseth thou payeth. I demaũde the yf thou obey vnto god soo lyberally. God byddeth the ꝑ thou make restytucyon of that whiche thou hathe of others/that thou gyue almesse to the poore/and thou do the nothynge. Wyll ye knowe the grete folye of ꝑ players/and howe promptly they obey to the dyce and to ꝑ cardes theyr ydolles. The blysſed saynt Martyn that was ryght lyberal for the loue of god gaue but halfe of his maumtell. But the cursed players gyueth it hole for

the dyce and the cardes. And somtyme gowne and do-
biet/ and to the ende that he be knowen that he is of ỹ
lyueray of the deuyl he gothe all naked as his mayster
that is all naked. And that worse is he gyueth often ỹ ỹ
is not his/ for he borowethe by vsurye that ỹ whiche he
hathe not/ and robbeth his neyghbour/ and more ouer
one may knowe how the players are foles and vnwyt
ty. For as it is thus that the vnderstandynge of ỹ man
is ryght noble/ for all he submytteth hym to obey to the
bone of a dogge/ and byleue his iugement. And not-
standynge he wolde not byleue the sentence of Johan/
Andrewe/ or some other wel famed doctours without
appellacyon/ as he dothe at the sentence of his iuge the
dyce/ or ỹ cardes/ whiche seeth not/ hereth not/ nor spe-
keth not. And yet he dothe more gretter honour to thre
dyce/ or to a payre of cardes than he dothe to the huma
nyte of our lorde / for often at the playe he is vsurped &
blasphemed. And therfore our lorde in complaynynge
hym of the players sayeth in this maner by the mouthe
of the prophete royall Dauyd. Foderunt manus meas
et pedes meos. &c. They haue perced my fete & my han
des/ and haue put me in suche estate that one maye tell
al my ribbes and bones. Note poore mysserable player
yf thou were a good cryslen man whan there sholde be
nothynge elles to withdrawe the from suche playe sa-
ue onely the gowne of thy redemptoure that was pla-
yed at the game of lorte as it is wryten. Superuestiem
meam miserunt lortem./ it sholde be a suffycyent cause
to abstreyne you from suche playes / and to haue abho-
mynacyon to playe/ make/ sell/ or bye dyce and cardes/
or other lyke.

¶ The fourtynth spere is ocij nutrimentum. That is nourysshynge of vnlustynes / vnder the vmbre too be not vacabunde. yf a man wyl be perfytely vnthryfty ye nede not but to put hym to folowe the playes / for sythe euer after he shall be vnthryfty at ẏ werke / you se it by ẏ experyence of dyuers / they can not abyde halfe a day at werke. Semblably of the chyldren that wyll not lerne no crafte. Osyuyte is tho that dyuers haue but lytel conscyence of after saynt Bernarde nutrix viciorum et totius inimica virtutis. The playes are ẏ nourysshynge of slouthfulnes ⁊ enemye of all vertues as it is wryten in ẏ. xij. chapytre of ẏ prouerbes. He is ryght folysh ẏ foloweth slouthfulnes / ⁊ in ezechiel in the. xvj. chapytre. The cause of the iniquyte of Sodome was pryde / glotony / auaryce / and slouthe / as rote of all the euylles that is proceded.

¶ The. xv. ⁊ laste spere is turpis et infamis vita. This life is vyle and abhomynable. For they that accustome them for to playe becometh dronkerdes and harlottes and haue no cure of theyr wyues nor of theyr chyldren And shortly they are in the indygnacyon of god and opprobyte of the men as sayeth the psalmyste. Opprobrium hominum ⁊ abiectio plebis And consequently they do agaynst the fyrste cōmaundement of droyt. That is for to wyt to lyue honestly without hurtynge of other / in yeldynge vnto his neyghbour and euen cristen that the whiche apperteyneth to them. As byddeth ẏ droyt vulgaryes.

The prophete after that he hath sayd odiui ecclesiam malignantium it foloweth cuz impiis nō

ſedebo. That is for to ſaye I ſhall not ſet me with the euyll/or men without pyte. When the men are aſſembled for to do ſome good godis in the myddes of them And whan they are aſſembled for ſome euyl god is not there but the deuyll of helle. The players comonly are not aſſembled ſaue for euyll intencyon/and alſo the deuyll gouerneth them and helpeth them to fyght woute pyte agaynſt our redemptour. For there is founde but fewe paiyes there as oure lorde is not offended/ and ȳ mortally/or at the leeſt venyally. And ryght often that the whiche is mortell we repute often for venyall. And alſo the contrary. And for the venyel one ſhall be tormẽted in the fyre of purgatory. Venyell ſynne dyſpoſeth to mortal and dymynyſſheth hete in the body. For al that it putteth hym not out of the charyte of god. And ryally there is ſo moche ſynne cõmytted at the playe that one maye well ſaye that it is a dyſprayſynge of Jheſu criſt And whan there ſholde be none other ſynne but vayn ſwerynge and blaſphemynge yet is it a grete thynge/ For in as moche as is in the blaſphemers they crucefye our redemptour and putteth hym to dethe. And for this thyrde myſtery we haue to beholde whiche are ȳ folke that dampneth them by ȳ playes aboue ſayd. Anſwereth my lorde ſaint Bernardin that there is .xij maner of folkes/that is for to wyt.

¶ Theyr faders and moders.

The players.

Theyr wyues and chyldren.

They that gyueth the houſes for to playe

They that make/ſel/or bye/gyue/or lenne the dyce/the cardes/the tables/or other playes.

They that serue the players or gyue them ether fyre or candell.
They that beholdeth them.
They that lenne them money for to playe.
The Juges and prelates that suffreth them & myghte et them.

¶The fyrst are ỳ vnhappy players that are in ỳ fyrst place and offendeth god mortally/and dampneth their soules whan they playe at ony playe defended / as the play of dyce/of cardes/of tables.& other playes of chaũce & hasarde. Secondly whan god is offended by swerynge/lesynges/blasphemes and so of other. Thyrdly whan they playe by auaryce and couetyse to wynne./ Fourthly whan they obserue not the tyme/as whan ỳ they saye the masse/sermon/or the euensonge/or ỳ they playe or daunce in holy groũde/they thynke to wynne and leseth moche. And yf the players wyl make due penaunce they are bounden to two thynges. Fyrst to confesse theyr synnes & purpose neuer to retourne agayne Secondly they are bounden to make restytucyon of al that whiche they haue wonne at these cursed playes./ And that it is true we shall put ten Wytnesses worthy of credence and byleue/that is for to wyt Asteranus libro quinto.ti.xxx. Maister Johan of Gerson in his preceptorye vpon this passage. Non furtũ facies. mayster Ambrose sphyera in his quadragesimal of the floure of sapyence/mayster Johan cõsobrini Whyte freer in his treatye of Justyce commutatiue. Innocent. Hostiense Raymon/mayster Nycole de lyre/saynt Bernardyn/& mayster Rychарde of meiuille in his quarte in the dystinction.xv.in.the.v.artycle/the questyon.vj. The whi

che doctours sayeth that the playe of dyce / and of cardes and other semblables are in suche wyse defended ꝑ that whiche they wynne is vniustely goten / and ꝑ they may not with holde it. This proueth mayster Nycole de lyre vpon these wordes non furtū facies. Thou shalte make no theste / and sayeth that the reason therfore ꝑ none maye with holde that he hath wonne at ꝑ playe is for the playe of the dyce / of ꝑ cardes / and of ꝑ tables is defended and forboden by the lawes and by ꝑ droitz wryten. And therfore in thynges so wonne one muste haue good tytle / good fayth / and iuste cause. Whiche are the thre thinges necessary in the same who that wyl haue ryght and possede ony good temporell. This confermeth mayster Johan Gerson in exposynge the. vij. cōmaundement of god / and sayeth in this maner. Agaynst this cōmaundement thou shalt cōmytte no theste. they and those synne that by playnge at the dyce / cardes / tables / or other playes forboden wynne ꝑ goodes of other and reteyneth them. For one may not by right witholde that whiche he hathe wonne at those playes But behoueth to restore it agayne to him that he hathe wōne it of / or gyue it to the poore folke after the moost comon oppynyon And we must dystyngue it after the sayd doctoure. For yf thou haue wonne of ony that are not able to helpe themselfe / as is ydyottes / vnreasonable men / chyldren not of grete age / vnthryfty / relygious wedded women / seruauntes / men of the chirche ꝑ playeth the goodes of poore folkes and other lyke / or yf ꝑ haue induced and tyced ony for couetyse of wynnynge or yf thou haste begyled ony in playnge in gyuyng false dyce / false cardes / or mystrekenynge. In these cases

thou arte bounden to restore vnto them that whiche ẏ hast wonne/and ought not to make none almesse / but yelde it vnto them. But yf ony that hathe puyssaũce for to forbere it that hathe loste at playe/and that thou haue wonne it without fraude or decepcion/thou art not holden to restore it hym. For he that hath loste it is not worthy to receyue it. And that notwithstandyng thou can not witholde it w̃ ryght. But ought for to departe it vnto the poore people. And so sholde the wynner put the gaynes in his purse / for otherwyse it is agaynst ẏ cõmaundement of god. non furtum facies. These thynges sayeth mayster Johan Gerson. But how is ẏ vnderstonden that it ought to be gyuen to the poore folke Shall the player saye I wanne yesterdaye ten shelynges/and to daye I retourned and haue lost ten. For to wyt yf I am holden for to gyue vnto the poore folke ẏ the whiche I had wonne yesterdaye/how well that to daye I haue loste it. Sayeth the doctours that ye. For thou mayst not play the goodes of the poore folke/ it is not thyne. For conclusyon alwayes ẏ player leseth his tyme/ his soule/and his temporal goodes/ wherfore kepe them therfro that wyll.

¶ The seconde that dampneth them by the playes are the kynnesmen of the players. As the fader and the moder/the mayster/ ẏ maystresse/and pryncipally for thre reasons. The fyrste is whan they chastyse them not as they ought and are holden/and therfore they are ẏ cause of the euyll ẏ they do. Secondly whan they are party felowes at the playe. It happeneth oftentymes that the moder and her chyldren are nouryssbed w̃ the winnynge of the playes/ ⁊ is culpable of the synne/ for they

set them on werke to the ende that they make good che
re. And suche maner of folkes is bounden to make res=
tytucyon of ẏ whiche they haue receyued/as it is wry=
ten in the decretall de iniuriis ⁊ damno dato in ẏ cha=
pytre. Si culpa.

¶ The thyrde reason whan they are vnpacyent. Dy=
uers tymes thou shalte se that the kynnesmen is so re=
plete with vnpacyence that they curse them and gyue
them vnto the deuyll/and swereth and blasphemeth/⁊
angreth them agaynst theyr chyldren that is players/
Not for ẏ loue of god/nor for the salute of theyr soules.
But bycause they waste and dystroye the goodes of ẏ
house. And so they fall in vnpacyence and desyreth the
dethes of theyr chyldren and theyrs also/whiche is cle
ne agaynst the commaundement of god.

¶ The thyrde that dampneth them by the playes are
the wyues and theyr chyldren. Fyrst whan they parte
of the prouffyte of the playe/and restoreth it not. Right
often the wyfe shall bere a pledge for to make good che
re on/whiche ought not to be done. For it is comen of
deuyllyshnesse/yf she had not grete necessyte. Second=
ly whan they are vnpacient. For dyuers curseth ẏ hou
re and the daye that they were maryed on. And often=
tymes becometh noughtypackes for the playe of theyr
husbandes. And thyrdly whan the chyldren playe by ẏ
example of theyr fader and moder/specyally whan the
playe is holden in theyr house. In lyke wyse ẏ dough=
ters becometh harlottes. Whan they playe in a house/
I demaunde the what maner of folke are they that re
sorteth theder. None but knaues and ryottours/whi=
che shall speke of rybaudrye whyles the other playeth/

And ẏ maydens that are grete ẏ spynneth on theyr roc
kes besyde them shal here al this. And there shal be ma
de dyuers dyshonest and vyllayne approchynges and
occasyons of innumerable synnes. I speke not of ẏ ma
ystres of the hous. Certaynly they shall come often in
to thy hous vnder the coloure of waygynge/ but it shal
be to deceyue thy wyfe. For they shall abyde drynkyng
and playnge vnto mydnyght / and then they wyl saye
it is to late to go vnto theyr lodgynges lette vs haue a
chambre/ and all the nyghte god wote what they doo.
Thou knoweth not all/ yf thou be wyse take good ke=
pe that of thy house be not made the chirche of ẏ deuyll
And knowe for a trouthe that there is dyuers ẏ careth
not for to lese theyr money to the ende that they may co
me vnto theyr enterpryse.

¶ The fourth are they that gyueth the houses/ the pla
ces/ the courtes there as is made the playes. As tenys
playes/ and closhbankes/ suche houses byeth our grete
maysters/ for they haue more gretter rentes bicause of
the playes that is made there/ sayeth saynt Bernardin
It semeth me that one may not fynde prouffyte in the
place that is so full of iniquytes. How is it that the bur
geyses wynneth/ in lettynge forthe theyr houses there
as is excercysed these playes dyabolyques. And that ẏ
causeth the marchauntes to wynne in sellynge the dy=
ce and the cardes/ ẏ tables/ and other playes. For they
are partakers of al the euylles that foloweth. Bycause
that they gyue cause and place for to commytte ẏ sinne
in/ of the whiche they must yelde accouncte before god
And al they also the whiche kepeth sellers where as is
playng at the dice and cardes erly and late at al tymes

to the ende for to sell theyr drynke/or to haue some gay
nes. And for to vnderstande ẏ grete yll that it is to suf
fre playenge in theyr houses it behoueth to loke ẏ fyrst
lawe in the tytle aboue alegged de alee lusu et alcatori
bus. in the olde digeste where as is thus said. Si quis
illum verberauerit in cuius hospitio lusum est in alea.
vel si dolo aliquid subtractum fuerit iudiciuz ei non da
tur. This lawe that is made by a paynym to the detes-
tacyon of the playe sayth that whan a persone holdeth
players in his house/yf it happened ẏ the meane why-
le that the players is in his house ẏ he be beten or hurt
or that his money be stolen out of his coffre or other go
des/and ẏ he complayne vnto ẏ Justyce / this lawe sa
yeth that the Juge shall gyue hym none audyence. by-
cause of the detestacyon of his synne. What shal we say
of them that holdeth the playes in his house. Of ẏ whi
che followeth so many euylles and scandales. And som
tyme gothe for to fetche the players for to playe all the
nyght. They playe not agaynst theyr wyll/ for they ma
ye put them oute. It sholde be another thyng of an hos
teler that lodgeth men of armes/ & the kynges seruaũ-
tes/to whome they dare not bydde goo oute for fere of
betyng. But his wyfe may speke hardely/ for they wyl
be ashamed to smyte her. And therfore amonge you wi
ues yf yon be good cristen women you ought for to cry
and rather chese to deye than to suffre that god be offẽ
ded in your houses whan you maye let it. For a goode
childe may not suffre that his fader be wronged in his
proper house. In some place of this realme was a gen
tylman that ledde a harlot in to a hous that he had let-
ten to a crafty man. Whan this man sawe this harlot

he sayd vnto ꝑ gentylman/my lorde yf it please you/ye shal haue her out of this hous. For yf you do not I ꝓmyse you by my fayth that I shall put the fyre in ꝑ hou se. And thus the lorde was constrayned to put her out. But what shall we saye of dyuers/they desyre not that theyr houses be brente/for they haue prouffyte and the grace of the lorde.ye but for all that they are in the in=dygnacyon of god the creatoure. Tell me what prouf=fyteth it the to be in the grace of this lorde that is a ry=baude/harlot/and thefe. If thou be in his grace it may be that thy wyfe is his hore for all retrybucyon.

¶ The fyfth ꝑ do dampne them by the playes are they that make the dyce/sell/bye/gyue or lenne.

¶ The syxte are they that make the cardes/that sel thē bye them/gyue them/or lenne them.

¶ The seuenth are they that make the tables/sell/bye/ gyue/ or lenne.

¶ The.viij:are they that make the berlans/tho ꝑ selle them/bye them/giue them/or lenne them/tho ꝑ gyueth the stuffe for to make them. As the bones/the paper/ ꝑ colours/the moules/and thynges lyke. All these here a re cause of the euylles/blasphemes/sclaundres/and vn happynes that foloweth /and shall yelde accountes at the Iugement of god. For as sayeth the doctours. and amongest the other mayster Anthony of Florence. par te secūda titulo primo capitulo vigesimo tertio. Saint Bernardyn in the treatye that he hathe made of the re lygyon cristen/mayster Ange of clauasio in his somme in vocabulo ars/mayster Henry herp in exposynge the commaundementes of god. The somme of rosell in vo= cabulo negociatio de floribus sapientie sermone trice=

simo quinto. Suche maner of folke is not in the estate of grace but dampneth theyr soules. And that more is they may not be assoyled but yf they leue theyr crafftes. De penitentia distinctione quinta/the chappytre falsas the chappytre fratres/and the chappytre negocium. And they ought to denye theim the body of our lorde Jhesu cryst as they do in Almayne/and in the cyte of Myllan For whan Ester daye cometh they are expulsed & caste out of the chirche as the comon harlottes of the bordel And after whan they are deed they are sente in to ỹ fyl thy donghyll/and there is buryed with the horses and caryen. There is some that sayeth/ yf I knewe ỹ it were deedly synne for to make/sell/or bye the dyce and the cardes for nothynge wolde I medle therwith. Under stande what our lorde sayeth. In ore duorum vel triu stat omne verbum. That is for to saye one ought to by leue the wytnes of two or thre. I aske the yf thou yede thyrty or forty myle ferre and that thou caue to the entrynge of a wodde fyndynge there a lytell shepeherde ỹ sayd vnto the/my frende passe not thorowe the wodde wherfore good sone/forbicause that there is foure murderers ỹ euen nowe hathe cut the throte of a marchaũt or twayne. Tell me trouthe wolde ỹ passe forthe/passe/ I shall kepe me well therfro. And how tho it is but a lytell shepeherde that hath tolde it the/in effecte ỹ shalt saye for all that I wyl not put me in daunger. Now yf it be so that thou byleue a lytell shepeherde for thy lyfe corporall wherfore than byleueth thou not so many notable and holy doctours and prechers the whiche shewe=eth and declareth the the salute and helthe of thy soule/and thou to be so neclygent to put it in forgetynge.

And for to declare this mater more largely we shal take a prepolycyon that is wryten in the pystyll that my lorde saynt Poule sente vnto the Romayns/Where as he sayeth.Prouidentes bona non solum coram deo sed etiam coram omnibꝫ hominꝫ.ad ro.xij. That is to saye ꝑ for to haue paradyse it suffyseth not to be goode before god/but to doo good werkes before the people. Upon the whiche wordes saye we one prepolycion generall and note it for it toucheth euery estate/and specyally theym that medle with dyce and cardes. ¶ byleue yf you vnderstande it well you shall knowe the greate perylles that you are in/and the euyl that you do. The prepolycyon is suche.Euery body that hathe desyre for to deye well and that hathe wyl for to come vnto ꝑ glory of paradise is holden and bounden vpon the payne of mortal synne to lyue so vertuously that it gyue none occasion nor knowlege to his cristen broder to offende god mortally. Prouidẽtes bona non solum coram deo sed etiam coram omnibus hominibus.One myght speke here to the baudes ꝑ steleth the soules of Jhesu crist from faders and moders/maysters or maistresses that sheweth euyl examples to theyr meyne/to the tayllers that maketh the dyssolute garmentes / to ꝑ crafty men that sheweth theyr chyldren & seruaũtes to make fraudes and deceytes/and maketh them werke on the holy dayes.But come we vnto them that medleth theym to make dyce and cardes. ¶ praye you tell me by your cõscyence yf a boye or a ryottour bye a payre of cardes of you/or a payre of dyce is it not wyttyngly mater for to offende god mortally/it is manyfeste. ¶f you saye that you can not tell the experyence sheweth it openly at ꝑ

eye the grete euylles and horryble blasphemes and sin
nes innumerable that is cõmytted euery daye. In su-
che maner that yf you were by them somtyme tyl myd
nyght and wrote all the wordes ỳ yssueth out of theyr
cursed mouthes/you wolde saye that with grete payn
the deuyll myght fynde so many. Who is cause. It is ỳ
cardes that thou haste solde. Now ymagyne how ma-
ny soules is dampned in hell for the dyce and for ỳ car
des that hathe ben made at Parys/at Lyon/at Roen/
and in other places. And thynke you not that it cryeth
vengeaunce to god the creatoure agaynst them that is
cause of theyr dampnacyon/certaynly yes. Wyl ye kno
we perfytely ỳ euyll that folowyth of dyce and cardes
Our lorde answereth. A fructibus eorum cognoscetis
eos. you shall knowe them by the fruyte that they bere
One knoweth not the bounte or malice of a tree by the
braunches or leues/but by the fruyte ỳ it bereth. Now
take we two trees. The fyrste shall be a harlot the whi
che hathe ben in a chambre by the space of .xx. yere com
myttynge her lecherye with her rybaude. And ỳ other
tree shall be a maker of cardes or dice/or tables/and o-
ther instrumentes of playe of chaunce/the whiche sith
xx. yere hether warde hathe alwayes made dyce & car-
des/now demaunde we oure lorde and redemptoure.
Lorde god tel vs yf it please you of whiche of these two
you haue ben moost offended/of the harlot/or of the dy
ce & cardes made by this man here. I byleue yf it plea
sed hym for to speke ỳ he wolde saye. A fructibus eorum
potestis cognoscere. you maye knowe it shall our lorde
saye by the fruyte that is yssued therout. I wyl not cõ-
pare the operacyon of this harlot to the operacyon of

this carde maker/or maker of dyce/but the euyl that is folowed/and wyl proue that god hathe ben more offended by the cardes that hathe ben made in the house of this cardmaker/or dyce maker/thā of ỹ lechery of this harlot for foure reasons. The fyrste for this wretchyd harlot hath not offended our lorde but in her chambre where as she was presente. But the cardmaker/& maker of dyce is occasyon that our lorde is offended / not alonely in one house and one strete: in one parisshe/but in all the towne. And not a onely in one towne / but in Parys/in Roen/in Lyon / and in all Fraunce as well as here in this countree/and thrugh all crystendome ferre and nere.

¶ The seconde reason for this harlot offēdeth god but only in her lyfe / but the cardmaker and maker of dyce is occasyon that god is offended in his lyf in his dethe and after his dethe. Note cardmaker and maker of dyce whan thou shalte be in the artycle of dethe and ỹ one shall holde the candell in thy hande/and that the preest shall crye Jhesus my frende Jhesus / it may be that some playeth with the dyce or cardes that thou hast made/and for almoche as he leseth his money in renyeng and blasphemynge god and brekynge the cardes shall saye. All the deuylles of helle take the soule of hym that hathe made these dyce or cardes. And perauenture he shall be a man of the chirche/or relygyous/or an abbot or a bysshop.

¶ The thyrde reason is that this harlot offendeth god onely whan she waketh/but this cardmaker/and maker of dyce are occasyon ỹ god is offended whan they wake/whan they slepe/whan they take theyr refeccyō

whan they are in the chirche to playe god/and ỹ meane whyle the players gyueth hym to the deuyl and curseth hym. And ryght so as a good cryſten he maye ſaye vnto god. Particeps factus ſum omnium timentiũ te. Lorde god I thanke ỹ of that thou maketh me perteyner of all the goodes that your ſeruaũtes maketh. Semblably he that medleth hym to make/ſell/ and bye ỹ dyce and the cardes may ſaye vnto the deuyll ỹ he is perteyner of all ỹ euylles and ſynnes that is cõmytted by the players.

¶ The fourth reaſon is that the lechery of this harlot hathe not ben occaſyon ſaue onely to make two perſones too ſynne/ſhe and her lemman. But the cardes of this cardmaker and the dyce of this dyce maker haue not ben onely cauſe that two perſones hathe offended god/but.xx.xxx.xl.C.M.x.thouſande.C.M. and innumerable of all eſtates. For it is one of the greteſt abuſinges that domyneth to daye in cryſtendome.

¶ There is dyuers abuſynges pertyculerly in all eſtates/as in the eſtate of the chirche where as ſymony regneth/in relygyon propryete and inobedyence/amongeſt the nobles rappyne/in iuſtyce pyllynge/ſcratchyng and fleynge of poore people/amonge ỹ burgyſesvſurye/auaryce/and inhumanyte/in marchaundyſe fraudes and decepcyons/amonge the crafty men leſynges forſwerynges/breakynge of holydayes & ſo of other.

But there is an abuſe generall ỹ whiche toucheth euery eſtate grete and lytell/ryche and poore/wherof ſpeketh the prophete zacharye octauo. That is ỹ abuſe to playe at the dyce and cardes from whiche procedeth ſo many euylles and ſynnes that as the doctoures ſayeth

they transgresse and breke the .x. cõmanndementes of god/they contemne the fyue commaundementes of ho ly churche. By this blyndnes they commytte the seuen deedly synnes/they adnychyll the seuen gyftes of ỹ ho ly ghost. By this abuse they make irreuerence to ỹ ho= ly sacrament of the churche/they renne in the indygna cyon of god. By this abuse cometh often warres/pesty lences/tampynes/and mortalytes/by this abuse they le se the realme of paradyse and gothe vnto dampnacion eternall. Now thynke how many soules there is dam ned in helle for the abuse of playnge at the dyce and car des. And generally al the euylles that may be thought procedeth and cometh of this abuse. I demaũde frome whens cometh at this daye so many blasphemynges a gaynst god and the blyssed byrgyn Marye/and ayenst all the sayntes of paradyse. Answereth zacharie. Cuitas replebitur hominibus iudentibus. The cyte is re= plete with cuyll and dampnable players/contrarye to good polyce and thynges publycke/the whiche peruer teth the good condycyons/and purchaseth the abuse to playe at the dyce and at ỹ cardes. Fro whens cometh so many hompcydes / murdres / fyghtynge/kyllynge/ murmurynge/cuttynge of legges and armes/and cas= tynge in to the ryuer. Answereth zacharye. Ciuitas re plebitur. ꝛc. It is the abuse to playe at the dice and car des. Fro whens cometh soo many auaryces/rappynes/ vsuryes/and thefftes. Answereth zacharye. It is ỹ abu se of playnge at the dyce & cardes. Fro whens cometh it that so many yongmen robbeth theyr kynnesmen/ỹ seruauntes theyr maisters and maystresses/the men of the churche the goodes of the poore people. Answereth

zacharye. Certaynly it is the abuse of the playng of the dyce and cardes. What is the cause that so many good houses is lost/ the doughters abyde vnmaryed/ ỹ chyldren vnpuruayed. Answereth zacharye. It is the abuse at the playnge of the dyce and cardes. Fro whens cometh it that there is so many poore wedowes in grete necessyte/ the orphelyns all naked that hathe not brede for to ete. Answereth zacharye. It is the abuse to play at the dyce and cardes. What is the cause of soo many glotonyes/ dronkenshippes/ lecheryes/ aduoutries/ fornycacyons/ byolacyons of yonge maydens/ & ledynge vnto perdycyon. Answereth zacharye. Ciuitas replebitur. &c. Certaynly it is the abuse to playe at the dyce/ and cardes. What is the cause of so moche defylynge & settynge at nought god our creatoure and oure moder holy churche/ to breke the holydayes/ and the fastes cõe maunded/ lesynge the masse and euensonge/ and ỹ sermons. Answereth zacharye. It is the abuse of playnge at the dyce & cardes. Fro whens cometh so many noyses and debates/ and dyscencyons in maryage betwene the husbande and the wyfe/ it semeth ỹ it is an helle Answereth zacharye. It is the abuse to playe at the dyce & cardes Wherfore is it that they leue to doo almesse to paye theyr dettes/ and accomplysshe the testaments of theyr kynnesmen deed / and to paye the dysmes and rentes of the chirche. Answereth zacharye. It is ỹ abuse to playe at the dyce and cardes. Fro whens cometh it that so many wyues are beten and hurte/ yll clothed & that some of them deyeth for hongre with theyr chyldren. Answereth zacharye. It is the abuse of playnge at the dyce and cardes. Fro whens procedeth so many

hates/enuyes/ỹres/iniuryenge the other. Anſwereth zacharye. It is the abuſe to playe at ỹ dyce and cardes What is ỹ cauſe that ſoo many yongmen and ſones of good houſes are taken of the Juſtyce/put in pryſon/ & hanged to the confuſyon of theyr frendes. Anſwereth zacharye. It is the abuſynge to playe at the dyce or at the cardes. Fro whens cometh it that many yong chyldren are ſo dyſſolute and gyuen to vnthryftynes/ glotons/ſaucy/ryers/and wyll do nothynge/ are rebelles and inobedyentes to theyr frendes/ & ſomtyme leueth in neceſſyte theyr faders and moders/and without takynge leue gothe ferre and nere. Anſwereth zacharye. Ciuitas repiebitur hominibus ludẽtibus. It is ỹ abuſe to playe at the dyce and cardes. And thus you ſe manyfeſtly that this abuſynge maketh horryble woũdes in cryſtendome/and how it is cauſe of the perdycyon not alonely of the goodes temporell/but alſo of the bodyes & ſoules. What remedy/what is to be done/wyll not my lordes of the churche and gouernours of the comon welfare do for the loue of theyr god/ lorde/and nuge ſouerayne/and for the welthe and proſperyte ſpyrytuell and corporell of theyr ſubgectes as they are ſtrayt ly bounden after ỹ dute of theyr eſtates & offyces/they ought for to leſe bothe etynge drynkynge and ſleppynge for to thynke & puruaye therfore/for it toucheth theym ryght nere/and ought to be right Joyous to fynde ſome meane to deiecte & hele this horryble peſtylence & abuſe dampnable. Now vnderſtande yf it pleaſe you/ there is but one thynge as it is ſayd in the decretall de penitentus et remiſſionibus in the chappytre. Cum infirmata s Remota cauſa remouetur effectus. Wyll you

make an yll tree for to dye in your garden / cut the rote of the same euyll tree and it shall bere no more yll fruyt Wyll you take awaye all the euylles and sclaundres of the whiche we haue spoken/take awaye all the dyce & all the cardes in your cytes bourghs and townes and brēne them/for it is a generall rule. A destructione cause sequitur destructio effectus. ye muste dystroye ẏ dyce and the cardes and the playe shall cesse / and consequently the euylles that foloweth. There is not he but that they knowe it. And it is that the whiche my lorde saynt Poule sayeth in the auctoryte aboue spoken. Prouidentes bona non tamen coram deo sz etiā corā omnibus hominibus. That is for to saye that for to haue paradyse it suffyseth not to be good before god/but also to do good werkes and operacyons before the people for to shewe and teche them the ryght waye vnto paradyse as they are boūden.

¶ The. ix. that dampneth them for the playes are they that lenneth money to a hasardoure for to playe at the dyce or at the cardes. One shal fynde soner a man that wyll lenne syluer vnto a ryottour or hasardoure/ than they wyll do vnto a good man in his necessite/the whiche is an euydent and open sygne that they are the mynysters and seruaūtes of the deuyll. Shall a player saye go we to playe. His felowe shal answer I haue not a halfpeny. Take no thought shall the other saye I haue ynoughe for vs bothe. And thus for ẏ deuyll he shal soner lenne ten nobles than he wolde do for the loue of god ten shelynges to a good man in his grete necessite yf he sholde deye for hongre. O how it is grete yl for to lenne money to the players.

¶ The.x. that dampneth theym by the playes are they that serueth the players gyuyng them fyre and candel There is that serueth the players all the nyght beyuge before them/and shall take somtyme a noble for a candell/and yet the tapster wyl not be ashamed to saye ꝑ it is for to marye her doughter. And ꝑ vnhappy players shall let her take it with a good Wyll/in sayngе within theyr hertes/she wyl condyscende more sonet to our requeste/she shall let her be kyssed and groped / or yf ꝑ she maye not entende she shall sende her grete doughter/lo here is a fayre begynnynge for to be a good Wyfe.

¶ The.xj.ꝑ dampneth them by playes are they ꝑ abydeth for to beholde ꝑ players/they do more gretter hurte than they wene/and byleue that all the blasphemynges/deceyuynges/lesynges / and other synnes that is cõmytted there is trãsported to theym that beholdeth them. For they proue ꝑ games. How is it possyble that one may stande beside the fyre without warmyng hym And therfore sayeth the Wyse/ecclesiastici xiij. Qui tetigerit picem inquinabitur ab ea. That is for to saye/ Who that toucheth rosyn he shal be spotted or maculed And sayeth after. Qui communicat superbo induit superbiam. Who that haunteth a proude man shal become proude also. I demaunde you sayeth saynt Bernardyn who maye beholde theym that cõmytteth actuelly the synne of lecherye without beyuge spotted wt synne. What is he that doubteth that he that beholdeth ꝑ players renneth not in more gretter synne than they that beholdeth them that cõmytteth lecherye. How be it/it is so that they are parteyners of all the synnes that is done and cõmytted there/as sayeth saint Poule the ap

postle. ad Ro. primo. Digni sunt morte non solū qui ea faciunt sed etiam qui consentiunt facientibus. That is for to saye that not alonely they that cōmytteth ꝯ sinne are worthy dethe eternell/ but also they that consent to them that do the euyll/ for the prophete Dauyd sayeth. Cum peruerso peruerteris. With the euyll sayeth he ꝯ shalte become euyll. Of this speketh the holy scrypture in the thyrde chappytre in ꝯ booke of Thobye/ where as is made mencyon of a good mayden/ god wyll that there be many suche ones/ that sayd in this maner. Nunq̄ cum ludentibus me miscui neq; cum his qui in leuitate ambulant particitem me tribui. She was in greate trybulacyon and desolacyon this good vyrgyn. For vn iustly they had done her a grete reproche. And euen so as she sholde she put her in orayson to appease god and sayd. Lorde god I haue done you this lytell seruyce/ it is that I neuer medled me with the players Ha my lorde god I haue done this for the loue of the I haue not ben in the daunces with the lyght maydens. It semed her that she had done a grete seruyce to god/ and therfore that god sholde gyue her that whiche she demaunded/ and also she obteyned it. For she was maryed vnto a good man the sone of ꝯ good Thobye. And at thys daye they vaūt them. Shal my burgeyse saye. It was I that they came for too fetche to the banquet. I haue foūde suche a facyon of a gowne I haue worne it fyrst I haue founde suche a playe/ and shall vaunt her/ and the doughter shall saye. My moder I am the fyrst that hath songe this songe. O mysserable thou reioyseth the of the euyl that thou hathe done/ wepe/ wepe/ & demaū de pardon of god. Of the euyll that they do that behol=

deth playe the players / beholde also that the whiche ẏ lawe cyuyle. In predicta autentica interdicimus / here aboue aleggued. Whiche is argument that suche sinneth mortally / where as it is expressely defended to be boty felowes with the players / and not to beholde thē playe. And marke well the punycyon that he ought to haue after the sayd lawe that dothe the contrarye. He ought to be closed in a mynstre by the space of thre yere to do penaunce. And yf he haue a benefyce he ought to be suspended from his benefyce. Lo here an argument that they synne mortally / for / for synne venyell they gyue not suche penaūce. And this is confermed in ẏ sayd decretal. Clerici officia. de vita et honestate clericorum that was made at the consyle generall. What shall we saye of them that playeth openly in ẏ strete / ⁊ of theim that beholdeth them. But at this tyme we make no cōscyence therof / for asmoche as there is no correcyon done. And right often they ẏ playe are the gretest / ⁊ they that ought to chastyse the other. Alas we se euery daye that they the whiche sholde be the example to lyue wel to the symple folke / are the spectacle of vnthryftynes.

¶ The. xij. that dampneth them by the playes are they that myght let them and haue auctoryte to do it / as the prelates of the chirche / the men of Justyce / the gouernours of Cytees / the lordes terryens / and all they ẏ by theyr offyces / or by theyr othes are bounden for to punysshe the open synners. For ẏ whiche god punysshed a hole comynalte. And therfore it was said ⁊ answered by the crucyfyxe to kynge Robert prayenge god at orleaunce for the peas of his realme of Fraunce ẏ he shol de haue none yf he chastysed not ẏ blasphemynges in

especyall/and al other open synnes of his realme in ge
nerall/ as is founde in the cronycles and storyes. And
consequently ought to for do these players and take a=
waye the occasyons to playe syth that there procedeth
so many euylles and synnes/and yf they labour not to
take them awaye they consente to ẏ euyl. For it is wry
ten.lxxi vj.distinctione.capi. Culpam.vbi dicitur. Cul=
pam facientis procul dubio hz q̇ quod potest corrigere
negligit emēdare.and foloweth Negligere cū tu possis
deturbare ꝑuersos nihil aliud est q̄ꝫ fouere: ⁊ probat o=
disse seuiciā q̇ condēnat errantes. We saye meruaylles
that we shall do none euyll. Certaynly at ẏ houre that
we shall punysshe the synnes we shall shewe ẏ we hate
the euyll. But and we make dyssymulacyon / it is syne
ẏ we gyue fauoure. It foloweth in this chapytre. Ni=
chil prodest alicui non puniri proprio que puniendus ē
alieno peccato. Suppose ẏ thou arte not a harlot / nor
player what shall that prouffyte ẏ yf thou be dampned
for the synne of other/as hely is dampned for the sinne
of his chyldren/for all that he was good hymselfe/of ẏ
whiche speketh saynt Jherome. Hely pro iniquitate fi
liorū suorum damnatꝰ est corripuit q̇dē eos sed leuita=
te patris non auctoritate pontificis. hec hieronimus.
And to the ende that this grete good may yssue in effec
te/and the better to take awaye ẏ occasyons of playng
I counsayl and requyre euery body that desyreth to be
saued/and to gyue none occasyon to other for to synne
nor of dampnacyon/that hathe the dyce/the cardes / ⁊
the tables/with other playes/that you brenne them in
a fyre/and sacryfye them to our lorde. So as they we=
re deputed for to doo sacryfyce vnto the deuyll of helle/

For god cõmaundeth in his lawe ryght so as it is wryten primi paralipomenon decimo quarto.ca.et deutero nomij.vij.that the thynges that hathe ben dedycate to the deuyll of helle sholde be dystroyed and brente with in the fyre.And so dyde the kynge Dauyd of the ydoles of the Phylystyns/how wel that they were of greteva loure.And yf that you do so/the good lorde for the fere loue/and honoure of whome you do it/he shall rewarde you Well/and not for that in so doynge I make you perteyners of al the melles that I shal synge hereafter Halas none ought to be withdrawen from doynge so good a werke for thre consyderacyons. The fyrste as vnto god.The seconde as vnto hymself.The thyrde as vnto his neyghboure.The fyrste consyderacyon as vnto god is that euenso as god hathe ben iniuryed with suche instrumentes/and openly offended/ by the grete dystruccyon of the same be the deuyll confounded and god honoured/ as it is wryten in the decretall.de penitentijs et remissionibus.ca.primo. Manifesta peccata non sunt occulta correctione purganda. That is for to saye the synnes manifest ought to be punysshed openly The seconde consyderacyon as vnto hymself/ is to the ende that the occasyons to playe whiche is the instrumentes of the deuyll be taken awaye/for so as we haue sayd before.Remota causa remouetur effectus.Take awaye the instrumentes and they shall playe no more.And yf you wyll not brẽne them it is sygne that you are not contryte of your synnes and that you haue noo purpose to leue these playes dyabolyques. The thyrde consyderacyon is as vnto his neyghbour/for euen soo as by the playes and synnes that hathe ben cõmytted

by these instrumentes they haue ben sclaūdred and dy
mynysshed/thus by the dystruccyon they shall be edyfy
ed and haue the sayd playe in abhomynacyon. And ta=
ke good kepe that by auaryce and by the suggestyon of
the deuyll there abyde none in your houses / and in ly=
ke wyse of the tables that they be not conuerted in too
some prouffytes of the house/as it is so that a true peni
tent hathe not alonely abhomynacyon of his synnes /
but also of all the thynges by whom the dyuyne maiest
te is offended. For ỹ chylde sheweth not to haue loued
his fader that voluntaryly and wyttyngly slyth & ser=
ueth hym with the knyfe that his fader hath ben slayn
with. By the thynges aboue said the chirche of the cur
sed folkes shall be dystroyed/and the players throughe
the grace of god chastysed/and the synnes of the playe
to be confounded with the deuyll of helle. And the ver=
tues and good condycyons shal take augmentacyon &
encrealynge in the people. The whiche thyng pleaseth
it ỹ mercye of god to vttre vnto vs of his benygne gra
ce and pyte. Amen.

The kynge saynt Loys consyderyng ỹ euyl
les that foloweth of suche maner of playes
forbode & defended throughout al his real
me euen so as it appereth by his constytu=
cyons and ordeynaunces made and pronounced at pa
rys/the yere of grace. M.two hondred & foure and fifti
in the moneth of decembre. Out of the whiche constytu
cyons hathe ben extracte the artycles that foloweth.

¶ The fyrst artycle.

¶We wyll and cõmaunde that all the baylyfes of our realme/and all other hauynge offyce vnder them/and that receyueth wages of vs be not so hardy to pronoũce ony iniuryous worde agaynst the honour of god of the vyrgin Marye or his sauntes. Moreouer that they absteyne them from all playes of dyce and cardes/and from fornycacyon/& from frequentynge of ỳ tauernes

¶The seconde artycle.

¶Moreouer we defende straytly that none be so hardy to playe in ony maner at the dyce and cardes.
¶Item we wyll and ordeyne that al they that kepeth suche manere of instrumentes to playe / or for to make to playe to be greuously punysshed. In lyke wyse that through all our realme it be defended to all werkemen to make suche cardes and instrumentes.
¶At the begynnynge of the aboue sayd ordeynaunces royall is thus wryten. We wyll and ordeyne ỳ all baylyfes/prouostes/vycoũtes and mayres of townes and al other constituted in offyces vnder them be constrayned/& sworne/that they shall kepe and make to be kept to theyr power the sayd ordeynaunces and constytucyons. And yf by aduenture our baylyfes are transgressours of the sayd swerynges / we ordeyne that they be punysshed in theyr goodes / or in theyr bodyes yf nede be reseruynge for all that the punycyon to ourselfe / or to some body cõmytted and deputed by vs to do the same. But yf the prouostes/mayres/vycoũtes and other officers vnder the sayd baylyfes vyoleth theyr sayd othes/we wyl that they be punysshed by the baylyfe w

the counsayll of the Justyce in takynge wytnesse of so me good men.

¶ The abouesayd constytucyons are wryten amonge other in a boke wryten in parchement beynge in the lybrarye of the ryall college of Nauarre founded at Parys intytled the boke of customes of dyuers countrees and the ordeynaunces of sayntLowys.

¶ Here after foloweth some opynyons of holy & venerable doctours vpon the mater of the dice and of the cardes.

¶ The fyrst is of sayntBernardyn in the boke that he hathe made of the crysten relygyon in the sermon.xliij. artycle.iij.cha.ij.

BY the opynyon of the said saint Bernardin and of the other doctours here after named as apperyng that they and tho that maketh dyce and cardes/and they that by them and sell them synneth mortally/for they are al consentynge of the euyll/ and dothe it togyder/soo as sayeth the rule of droit of them that are occasyon of the euyl. Qui occasionem damni dat:damnū dedisse videtur. That is for to saye. He that gyueth occasyon of yll semeth to do the euyll. And also suche arte ought to be defended/ reason is/for it is agaynst the welthe of the soule/and agaynst the vtylyte and prouffyte of the thynge publycke / and to the dōmage of the same in asmoche as it vndothe the good vnyuersall/beholdynge the good partyculer. Itē it is agaynst the ryght in asmoche as it begyleth other

the whiche thynge is defended of thre lawes/ye of the lawe of nature/of scrypture and of grace/and also by ẏ lawe humayne as it is noted in the fyrst of the instytutes at the paragraphe Juris precepta sunt hec.&c.

¶ Item sayeth the sayd holy doctour in the opynyon aboue specyfyed that all the persones aboue named are perteyners of the euylles that procedeth of the sayd dyce and cardes/that is blasphemynges agaynste god/& forsweryngeſ/theftes/begylynges/and other euylles and grete sclaundres. And fynably the fruyte ẏ cometh of players is but euyll. And yf you wyl knowe it Jhesus our redemptour sheweth to knowe them in the.vij chapytre of saynt Mathewe. A fructib⁹ eorum cognoscetis eos. That is for to saye by theyr fruyte you shall knowe them.

¶ Item the sayd arte and other lyke are defended bycause that sorte concordeth in them as sayeth ẏ lawes cyuyles/and also the droit canon And all they that occuppyeth them shall yelde accountes before the iugemēt of the holy trynyte. And this may be vnderstand of the other playes of chaunce.

¶ The seconde opynyon is of mayster Anthony of Florence in his seconde partye/in the fyrst tytle/in ẏ.xxiij. chapytre/and.xiij.pa. The opinion of this doctour is ẏ the sayd persones aboue named synneth mortally saynge thus. To speke of the makers of dyce and of cardes & sellers of the same they synne mortally / bycause that the men vseth them moost in synnynge mortally/wher

fore it muſt be ſayd that the ſayd perſonages aboue na
med maye not be excuſed frō deedly ſynne ſeynge ꝑ the
re is none that careth for the euyll ende of the arte/and
maye not be alloylled ſaue that they leue the ſayd arte/
as ſayeth the droyt cano/ as it is noted in the party in=
tytled de penitentia diſtinctione.v.in the chappytre.Fal
ſas/in the chappytre.Fratres.And in the chappytre.Ne=
gocium.ꝛc.

¶The thyrde oppnion is of mayſter Ange de claua
ſio in his ſomme in the tytle ars/ꝛ paragraphe.ij.

SAyeth this doctour/all they and tho ꝑ ma=
keth dyce and cardes and other curyoſites
by whiche oftentymes is in deedly ſynne
thoſe that occuppe them/may not be alloyl
led but ꝑfthat they leue theyr crafte.

¶The fourth oppnyon is of mayſter baptyſt in his
ſomme called roſelle in the tytle. Negociatio.

AND he ſayeth thus.They that make dyce ꝛ
cardes are not excuſed/for the mooſt often
the men in playenge abuſeth them with ꝑ
ſame / and is ſyred vntoauaryce /and not
for cauſe of recreacyon as one ought to do in all playes
without ony malyce or decepcyon.

¶The.v.is of mayſter Henry Herp in the booke ꝑ
he hathe made of the cōmaundementes of the lawe
vpon this worde.Non furtum facies.

This venerable doctour sayeth as the other/ and also sayeth more ouer. Suche folke are not excused by ygnoraunce. For they ought to knowe it. As dyuers knoweth well that suche playes may not be made without abusynge/ reason is. For euery body ought for to knowe to what ende the arte draweth that he wynneth his lyuynge by/ That is for to wyt yf it be honest or not/ or to the preiudyce of the comon welfare/ or of his neyghboure or otherwyse. He the whiche ygnoreth this is culpable of synne as it is noted in the droit canon. extra de iniu. et dam. da. in ẏ chapytre. Si culpa. And it is to be noted that euery arte and humayne offyce ought not to be excercysed but yf that they be well proued to be necessary and vtyle after reason and humayne equyte to the lyfe of men/ the whiche thynge god the creatour sygnyfieth in genesis in the thyrde chapytre saynge to Adam. In sudore vultus tui vesceris pane tuo. That is for to saye In the swete of thy body thou shalte wynne o Adam ⁊ shal vse thy brede. In shewynge vs clerely ẏ we ought not to entende to no laboure/ nor to none arte saue vnto that the whiche is to the susteynynge of the lyfe humayne/ ordeyned and establysshed. To this purpose sayeth Crysostome vpon saint mathewe. Eas solas oportet artes vocare que necessariorum et eorum que continent vitam nostram sunt distributiue et constructiue. That is to saye. It behoueth onely to call and name ẏ scyences ⁊ artes to be scyences by the whiche we may haue and wynne the thynges necessary and prouffytable to the susteynynge of our lyues corporall. Wherby yf ony crafty man abused with his scyence as we se of=

tentymes/how well that by hym ꝟ scyence is not euyll notwithstandynge it ought to be exturped and defended by the auctoryte of the prynce after the documents of Plato in his polytykes ꝟ he hathe made de regime of the comon welthe.

¶ The.vj.oppynyon is of mayster Ambrose Sphiera in his quadragesimal de floribꝰ sapientie in ꝟ.xxxvj sermon/in the seconde partye/in the thyrde conclusyon towardes the ende.

The oppynyon of the sayd mayster is suche./ All they that selleth/byeth/or lenneth dyce tables/cardes/and other semblable instrumentes synneth mortally/and are perteyners of all the crymes and euylles that yssueth by ꝟ rule aboue reherced. Qui occasionem.&c. Example polytyk. I demaunde sayeth ꝟ said doctour/What euyl shold de it be yf some werkeman made/or solde/lẽned/or gaue a knyfe to some euyll body murdrer/to the ende that the true innocentes and good men were kylled & slayn To answer trucly it sholde be a grete euyll. And by more stronger reason it is more gretter euyll without cõparyson to playe at the dyce and cardes/for there ꝟ soule is wounded vnto dethe spyrytuell / and god is there offended and blasphemed/his glorious moder/and ꝟ blyssed sayntes of paradyse/pyteously & detestably dyspyted and pariured/fyghtynges homycydes / and dyuers outrages amongest the one and the other. And fynably euyll and ryght vnhappy examples wherof dyuers gothe vnto dampnacyon eternal wout remedye.

And for conclusyon the worlde is al full of this abusyō that is cause of dyuers grete punycyons that god sendeth in chastysynge. O vnhappye & dampnable inuencyon for the whiche without remyssyon dyuers gothe in to helle in dampnacyon lesynge ꝑ ſalute of theyr ſoules. And this is ſpoken to euery body as well makers as byers/preestes/officers/and lordes of landes / and generally to them that holde the inſtrumentes of ſuche playes. ſeiſly they that make the thynges aboue ſayd/& that occuppeth them/the whiche maye not be aſſoyled without doynge open penaunce/ſo as ſayeth the texte. Extra de penitentus et remiſſionibus. in the fyrſt chapytre. And the gloſe in lyke wyſe ſayeth that ꝑ ſynnes done openly/ought to be amended and chaſtyſed openly. So ſayeth the droit canon in the ſeconde cauſe/fyrſt queſtyon/in the chapytre. Si peccaueris. Be ꝑ ſynnes of lytell blame/or of greate. Reaſon. It is for to take awaye the ſclaundre that myght fall amonge dyuers other. The open penaunce of ſuche folke is ſuche/ꝑ euen ſo as they haue occuppyed the ſayd crafte and playes openly/that ryght ſo they bere the inſtrumentes of theſe curſed playes in to ꝑ myddes of ꝑ comon place / & that the officers of townes and cytes make all togyder too be brente/or elles they are culpable of the dampnacion By the whiche appereth clerely by the opynyons of ꝑ ſayd doctours and auctorytees aboue ſpoken that the ſayd art of dyce and of cardes/and other playes are defended & forboden. And they that make them/that ſelle them/they that bye them/they that lenne them/or they that hyreth them/and they the whiche kepeth them in theyr houſes / chambres or other places or manoyres/

knowynge and wyttynge the euyll ende and abulyon that by ỹ same folowyth synneth mortally. And yf they do not penaunce and satysfaccyon they are culpable of eternall dampnacyon.

¶ The opynyons aboue sayd haue ben bylyted at Parys by .xij. venerable doctours of the faculte of theologye / the whiche haue founde the sayd opynyons good / and reasonable / and sayeth that suche men is not in ỹ estate of grace / but gothe vnto dampnacyon yf they do not penaunce and leue that dampnable crafte. And ensygneth and techeth a reason amonge the other euydẽt to conferme all the thynges aboue sayd / the whiche is suche.

¶ Also often and many tymes as of an operacyon / or of a crafte the whiche one may well forbere yssueth as many euylles or more than goodnes / they ought to be taken awaye & deuyded from ỹ comon welthe. Nowe it is so ỹ out of the playes of chaũce & instrumentes for to playe the whiche one may well forbere yssueth innumerable euylles / and synably no goodnes as the experyence sheweth / wherfore it is necessarye for ỹ helth of the soules / and the peas and vtylyte of the comon welfare that they be condempned and forboden with all ỹ instrumẽtes that apperteyneth to suche playes of chaũce and hasarde / as is the dyce / cardes / tables and other lyke or semblable.

¶ In lyke wyse we haue asked ỹ opynyon in this mater of foure lordes counsayllers in the parlyamente of Parys / the whiche hathe answered euenso as the doctours / and is of theyr opynyon. This ought ỹ confessours to note well / and all they that haue soules in go-

uernynge and kepynge.

¶ Vysyon horryble and meruayllous shewed to my lorde saynt Cyrylle dyscyple of ẏ gloryous saynt Jerome.

A I lorde saynt Cyrylle in a boke intytled the booke of the dethe of my lorde saint Jherome/ in the.xvij.chapytre of the pystyll conteyned in the sayd booke the whiche wrote vnto saynt Rustyn where as he maketh mencyon of ẏ myracles of the gloryous saynt Jherome / he recyteth one amongest the other moche horryble of theym ẏ are gyuen to playenge. And the sayd saynt Cyrylle sayeth/ I had a neuewe named Ruffus the whiche was gyuen me in gouernynge bycause that his fader & moder deyed whan he was but a yere of aege / by my wyll I wolde that he had neuer yssued out of ẏ wombe of his moder/ to the ende that he had not suffred that the whiche he suffre nowe. I had gouerned hym with as grete dylygence as I myght. The poore vnhappy waxed in aege and not in veray sapyence/ he waxed also in beaute corporell/ and not in the beaute of the soule/ in suche wyse that for his beaute/ honeste/ bounte/ and sapyence moundayne/ he was honoured of euery body humaynly. At the aege of.xviij.yere the poore vnhappy & myserable creature dyed/ of ẏ whiche they that knewe hym were so sorowfull in wepynge and bewayllynge hym ẏ a moneth after his dethe with grete payne were they appeased. But certaynly te wepynges and lamentacyons were not suffycyent for that whiche was happened hym. And for as moche as I had loued hym

entyerly/dyuers tymes I haue made my requeste to ỹ
gloryous saynt Iherome ỹ it pleased hym for to shewe
vnto me what was become of my neuewe. And by ỹ
merytes of the sayd saynt Iherome I haue obteyned
that whiche I haue demaunded. For one daye among
the other as I was in prayer at the houre of.ix. of the
clocke I felte so grete a stynke that I might not suffre
it. And as I thought in myselfe fro whens proceded so
grete a stynke in lyftynge vp myn eyen I sawe aboue
my heed my poore neuewe in a semblaunce and fygu-
re moche horryble/in suche maner that I durst not be
holde hym ones agayne/for he was bounde with gre-
te chaynes ardaunt full of fyre/and as a furneyse caste
stynkynge flambes oute. At this vpon horryble soda
ynly toke me suche an incomparable fere that whan I
wolde haue spoken vnto hym I myght not in no ma-
ner. Fynably at the laste a lytell after I began for to ta
ke spyryte to me/and all trymblynge began for to spe-
ke in demaũdynge yf it was my neuewe. And then w̃
grete syghes & houlynges he began for to saye in thys
wyse. A myn owne wyll that I had neuer ben created
vpon the erthe/to the ende that I had not ben delyue-
red to the greuous paynes and tormentes that I en-
dure. Alas myn vncle knowe that I am eternally con
dampned to be in the paynes and prysons perpetuall
of helle/there to abyde and remayne for euer with al ỹ
deuylles and cursed dampned men and women. And
then whan the blyssed and holy saynt Cyrylle had her-
de the grete weppynges complaynets and lamentacy-
ons that his neuewe had made there before hym/and
consyderynge his inestymable paynes and tormentes

and how he was perpetually condampned in to ẏ pay
nes of helle began for to saye. Halas what shall I saye
Certaynly after that I had herde my neuewe I haue
had so grete doloure that dyuers tymes I haue ben so
re abasshed ẏ my soule departed not fro my body. And
after ẏ I had spoken longe to hym I demaunded hym
why he was so greued / ⁊ he answered ẏ it was bycau
se ẏ he had taken dylectacyon in playnge in ẏ worlde/
without confessyng it/ wherfore I am depryued from
the mercy of god. And after these thinges he vanysshed
awaye leuynge suche a stynke behynde him ẏ neuer af
ter none entred therin. By this exāple none oughte for
to playe/ for it dyspleaseth god moche greuously. These
thynges consydered of the holy saynt Gregorye he said
O pctōr momētaneū ē qđ delectat scz in hoc mūdo: eter
nū vero qđ cruciat scz in inferno. Alas sayeth saint gre
gorye poore moūdayne all the delectacyons ẏ thou ta=
keth in this myserable worlde in these playes dyaboly
ques/ in thy body/ in clothes dyssolute/ and other vices
it is but a momente. Eternū vero qđ cruciat/ but ẏ tor
mentes of helle are eternall without ende. Of the whi=
che paynes the holy man Job reherseth twayne in the
xxiiij. chapytre of his boke where as he sayeth. Transi
bunt ab aquis niuiū ad calorē nimiū. Job sayeth that
amonge ẏ grete paynes ẏ is in helle there is two hor=
ryble ⁊ meruayllous/ ẏ one is of fyre ardaūtly brēning
⁊ the other is of ysy water/ the whiche two paynes no
tongue can expresse. And therfore sayeth saynt gregory
all the strengthes of the bodyes ⁊ soules of ẏ wretched
synners are in tho two paynes before them in augmē
tynge of all theyr paynes and tormentes.

Ite yt there were a stone a thousande tymes more gre
ter than all the erthe/& that there came a byrde frome a
C.M.yere.to a.C.M.yere & no soner / and that for eue
ry tyme he toke of the stone also grete alonely as the.x.
parte of a corne of whete/so ỳ in.x.C.M.yere he hadde
not taken but a pece also grete as a corne: and that god
had made promesse to a dampned ỳ whan the sayd sto=
ne sholde be al eten/& no soner he sholde haue not ỳ glo
rye of paradyse/but releasynge of his payne. The sayd
dampned sholde be alredy dyscharged of one of ỳ gre=
test paynes of hell. That is that he sholde haue release
whan the stone were eten. But alas alas alas & a.M.
tymes alas whan sholde it be. And for all ỳ all the dam
pned are deuoyde of suche truste/for they knowe wel ỳ
that they shal neuer departe from thens. And this pay
ne ỳ is dyspayre none can comprehẽde. O pyteous her
tes thynke profoundly where becometh youre aege / &
your tyme/thynke where is your loue and your vnder
standynge. Thynke whether you are in the way of glo
ry or in the waye of torment. And ymagyne that there
is a hondred mylyons in helle that yf they had halfe an
houre of ỳ tyme ỳ you haue/they wolde make suche dy
lygence & suche penaunce ỳ they sholde neuer retourne
theder agayne. Alas who maye thynke the grete com=
playntes and lamentacyons ỳ they make without cea
synge for the tyme ỳ they haue lost/wherin they myght
haue wonne paradyse. How lyteil hathe lasted our ioy
and pleasaunce moundayne. Alas what hathe prouf=
fyted vs honoures/rychesses/and delytes/grete castel
les/houses/dygnytees/offyces/al is passed soner than
the wynde/& there is lefte vs but maledyccyon of god

mysery and torment. Curled be the houre that we were euer borne of our moder/ We haue lost the meryte of the passyon of the sauyoure / We haue loste paradyse & eternall benedyccyon. Alas god wherfore haste ỹ created vs/ curled be the creatour/ ỹ creature/ and ỹ houre also of the creacyon. We are wel curled and confoũded we maye crye longe/ curse/ and blaspheme/ one can not conforte another/ but well dysconforte O how it is an horryble thynge/ cruell/ and to be redoubted to offende god/ and breke his cõmaundementes/ it is to late to repente hym there. Suche lamentacyons and other like is in the songe of the vnhappy dampned / of ỹ estate of whome and of theyr paynes none can speke nor wryte playnly in comparyson of that whiche they suffre/ but this notwithstandynge who that well beholdeth and consydereth in his herte this that is spoken in this lytell treatyse / he ought to conceyue fere yf euer by scryp ture or other maner he had ony And to this purpose is founde by wrytynge that a man excessiuely mondayne and full of all vanyte named Fulkes. Ones amonge ỹ other he laye in a bedde ryght softe and delycyous/ but he myght not slepe as he desyred/ and anoyed him that the daye came not/ not for to go to the masse/ or do some good/ but for to exercyse his folyes and worldely vanytes. And he beynge in suche anoye thought profoũdly in hymselfe what doloure he sholde haue yf he were condampned for to abyde there in bedde by the space of two or thre yeres without other lyght or body. And cõceyued in hymselfe that for no sõme of golde nor syluer he wolde not endure that payne and torment. And after he thought more depely what it myght be of theym

that were in purgatorye by the space of a hondred yere in sharpe fyre / & what grefe they endured in abydynge the Joyes of paradyse. But as god wolde he thoughte more ouer on them that were dampned in helle perpe= tually in grete tormentes / wherof he had soo grete fere and drede that anone after he entred in to the relygion of Cisterscien. where as he prouffyted so moche in medi tacyon and perfeccyon thynkynge on ỹ paynes of hell that he was chosen to be the bysshop of Tholouse / in ỹ whiche dygnyte he fynysshed his dayes ryghte holyly and wente vnto the glorye of paradyse. By this exam= ple appereth clerely the grete prouffyte ỹ cometh from holy medytacyon and thynkynge on the paynes of hel and of the longe contynuynge of the same / the whyche prouffyte declareth the prudent. Eccles. vij. ca. in sayn ge. In omnib⁹ operib⁹ tuis memorare nouissima tua et in eternum non peccabis. That is to saye. O poore synner in all thy werkes and operacyons haue remem braunce of the houre of thy dethe / of the Jugementes of god / of the paynes of helle / and of the Joyes of para dyse / and thou shalte neuer offende god. So be it. Amen.

¶ This present treatye hathe made to be prynted two venerable doctours of the faculte of theologye at Parys mayster thomas Varnet curate of Saynt Nycolas of the feldes / and mayster Nowell beda prynceppall of the ryght ruled college of Mountagu The yere of our lorde. M. CCCCC. xj. the. xxij. da ye of Auguste.

INRI